

HIS HOLINESS

BY
PHŒNIX

*With a Foreword by
Maulana Zafar Ali Khan*

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TO

**THOSE WHOSE ABIDING FAITH IN THE
FINALITY OF THE PROPHETHOOD OF
MUHAMMAD HAS ENRICHED MUSLIM
THOUGHT AND CULTURE**

FOREWORD

LIKE everything else in Creation revealed religion as the chief determining factor in the moral guidance of humanity is subject to the universal law of development, Islam claims to be the final culminating phase in this pre-ordained evolutionary process, and Muhammad the last of the prophets (peace be on him!) gave it to the world as the most perfect code of heavenly guidance for the moral and material conduct of mankind. With him the prophetic mission for which there was no further use ended for ever and seven hundred million followers of the Faith who form one indivisible whole, though divided by accidents of geography into various territorial groups, believe in the finality of Muhammad's prophethood as the mainstay of their religious and cultural unity. For over thirteen centuries they have jealously guarded this fundamental belief which

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alone has saved their constitution and culture from disruption and ultimate collapse. They have relentlessly opposed all heretical attempts to dissuade them from this belief and every charlatan who has claimed to be a new messenger of God, has received short shrift at their hands. The history of Islam is replete with instances of such false prophets who have invariably come to a miserable end. In our own times we have met with an arch heretic of this type—Mirza Ghulam Ahmad of Qadian.

To give him his due, the false prophet of Qadian was a voracious student of comparative heresies like Bahaism and Babism. But to attain his cherished object which was nothing less than the religious headship of Islam, he was clever enough to avoid the initial mistake committed by Bahauddin and Bab in seceding from Islam and setting up independent cults with new heavenly dispensations.

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Mirza Ghulam Ahmad did nothing of the kind. To entrap the unwary and to delude the credulous, he continued vehemently to assert upto the last that he was a devoted follower of the Arabian Prophet whose mantle had fallen upon him as his living incarnation and that he was destined to restore Islam to its pristine glory. Present-day Islam, he declared, had fallen from its high ideals and his mission was not only to restore it to its original purity but to bring all infidels into the pale of this sacred faith. By sophistry of this sort he succeeded in gathering round himself a band of credulous visionaries who implicitly believed in all his claims which grew in extravagance with his success. In any Muslim country his nefarious activities would have been immediately suppressed. He lived, however, in India where officialdom is not particularly enamoured of arresting any force which aims at the

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disintegration of Islam and its culture. Mirza Ghulam Ahmad's claims which horrified orthodox Islam may, in his own language, be thus summarized :—

1. I saw in a vision that I had become God Almighty and I believed that I was so in fact. While in this transcendental state I created heaven and earth. I then created Adam out of dust and moulded him in the best of forms. Thus I became the Creator of the World.

2. I heard the voice of God saying: "O Mirza! I am from thee and thou art from Me; Thou art unto Me like a son."

3. God Almighty addressed me in the English language and declared from on high:

"I shall help you. I can what I will do. Though all men should be angry but God is with you. He shall help you; words of God cannot change."

4. Our God is made of ivory.

5. I am a prophet of God and he who does not believe in me is a Kafir.

6. Those who refuse to attest the truth of my mission are bastards.

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7. I have abrogated the foolish doctrine of Jihad.

8. I am better than Jesus Christ who was a wine-bibber, a foul-mouthed liar and had a predilection for the society of harlots.

9. I am on a higher moral and spiritual plane than Adam, Noah, Husain, Abu-Bakr and all the saints put together.

10. My people should have no part and lot with those who call themselves Musalmans. They must not join any congregational prayers led by an Imam who does not believe in me ; they must not wed their daughters to the so-called Musalmans who are not my disciples.

These are some of the peculiar teachings of Mirza Ghulam Ahmad and it is not surprising that the leading Ulema of the Islamic world unanimously pronounced his excommunication from the fold of Islam. A mass of literature has sprung up during the last fifty years dealing with Qadiani-ism as the most dangerous heresy which has threatened Islam as it was

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taught by the Prophet. Very few books have, however, been written on the subject in English with the deplorable result that European scholars look upon the followers of Mirza Ghulam Ahmad as one of the sects of Islam differing from the parent body in trivial details but united in fundamentals.

The talented writer of this booklet has done yeoman service to the world of Islam by removing this false impression and exposing the true character of Qadiani-ism which is radically opposed to the true spirit of Islam. The writer wields a facile pen and has done full justice to the subject in all its details. I commend his work to the notice of all students of religion who are anxious to have a peep into the mysteries of Mirza Ghulam Ahmad's semi-political and semi-superstitious cult.

KARAMABAD : ZAFAR ALI KHAN.

Nov. 15, 1935.

PREFACE

THE writer of the following pages believes that Qadianism would have died its natural death long ago, had not controversy and opposition given it prominence. Any Muslim government would have shut up Ghulam Ahmad as a bedlamite. Only recently Mustapha Kemal sent a claimant to Mehdihood to prison. But the British Government could not, consistently enough with their declared policy, touch Ghulam Ahmad so long as he did not render himself odious to their political interests. A Mehdi under British rule could only be a propagandist and this Ghulam Ahmad undoubtedly was. Propaganda calls forth counter-propaganda. The controversy was thus forced upon the Muslims, and now that Qadianism has made the last bid for its existence, it is necessary that the truth about it must be told.

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The reason why the following chapters have been written in English is that Qadianism, having despaired of its immediate environment, has come to look upon the West as a promising field, and is widely disseminating its literature in Europe and America. The present leader of the Ahmadis, the Bashir-ud-Din, during his European tour in 1924, went through an elaborate ceremonial representing himself as England's would-be William the Conqueror. And while Qadianism is anxious to catch Europe's eye, no work, so far as I am aware, has been written to present the other side of the medal in a European language.

It is by his character that a prophet is to be judged. Mirza Ghulam Ahmad insists upon being regarded as the anti-type of Jesus and Muhammad. An attempt has, therefore, been made in this work to glean his private character from his own writings rather than from prying.

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or hearsay. The facts from which I have drawn my conclusions are incontestable. Syllogistically represented my line of reasoning has been this :

Prophets *are* characterized by certain qualities,

Ghulam Ahmad does not possess those qualities,

∴ He is not a prophet.

Strong exception has been taken to his Anglo-mania on the sole ground that messengers of God do not cringe to earthly power.

My obligations are not too many. I am greatly indebted to the selections from Qadiani writings edited by Prof. Muhammad Ilyas Barni of Osmania University. I am no less grateful to Maulana Zafar Ali Khan who has written the Foreword. Dr. Sir Muhammad Iqbal was good enough to hear the last chapter. The chapter on Ghulam Ahmad and Bahaullah was added at his suggestion.

PREFACE

I have to thank a non-Muslim friend of mine, who is a Poet and Philosopher, for his encouragement and help. I must not here omit my Qadiani interlocutors whose discussions have borne fruit, although not as they would have wished it.

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THE MUGHAL

CHAPTER I

THE MUGHAL

THE Qadiani Movement is the work of Mirza Ghulam Ahmad of Qadian. He was born in 1839, and was descended from the Mughal stock. His family is said to have held an estate from the Mughals, the bulk of which changed hands during the anarchy that marked the closing years of Sikh rule. His father, Ghulam Murtaza, was a modest landholder and had the wherewithal to ensure local respectability. Ghulam Murtaza provided the British with a few horse during the anxious days of 1857. That is how he found his way into the good books of the British and into Griffen's *Punjab Chiefs*.

The advent of the British fanned the embers of his ambition. He dedicated the remainder of his life to the recovery of his lost estate. That proved, however, to be a wild-goose chase. His

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petitions to the British for an adequate reward of his loyal and devoted service fell on deaf ears. He did receive assurances in plenty from the officials he could find access to that they would bear him in mind whenever an opportunity arose ; but we know that that opportunity never arose, and that the old man went to his grave with the loss of his estate written on his heart.

Mirza Ghulam Murtaza's master-passion led him into endless litigation with his relatives, which not only failed to gain its ends, but impoverished him considerably. The jilted lover of Vanity Fair did later on regret having paid life-long court to her. The mosque built by him at Qadian testifies to the other-worldliness that grew on him as he felt the sands of his life running out.

Mirza Ghulam Murtaza gave liberal education to his son Ghulam Ahmad, who went through a fairly prolonged course

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of instruction in Arabic and Persian. Ghulam Ahmad remained actively associated with his father's pursuits during the prime of his life. As his father's right-hand man, Ghulam Ahmad, became a pretty familiar figure at law-courts. It seems that the judgments of lower courts went, more often than not, against him, and he had to journey to Lahore from time to time to prefer appeals to the Chief Court of Judicature. Ghulam Ahmad did not spare himself in his efforts to promote the interests of his family. More than once he walked on foot all the way from Qadian to Dalhousie, a distance of about a hundred miles including about 50 miles of difficult hilly ascent, in order to woo official favour in behalf of his family.

Mirza Ghulam Ahmad's life remained comparatively uneventful till he was forty. But there is one episode which we cannot omit; it belongs to the period when Ghulam Ahmad was on the indiscreet

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side of thirty. He left home and entered Government service as a petty official at Sialkot. His pay was not more than rupees fifteen a month, a salary princely enough for a man of Ghulam Ahmad's means in those days when prices were low and wants very few.

Ghulam Ahmad's stay at Sialkot is an important factor which gave his life aim and direction. We cannot subscribe to the spiritualized version of his followers which is at pains to see in all this the finger of God pointing the way to the prophet-in-the-making. We are unable to see the signs and wonders which the stay of Mirza Ghulam Ahmad at Sialkot is made to yield his votaries. We cannot allow pre-ordination to obscure our reading of the plainest facts. Ghulam Ahmad leaves home at an age which is not wanting in pluck and initiative; which is not afraid of taking risks; which cannot reconcile itself to a life of dependence.

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That his family which had seen better days has fallen on hard times should provide the incentive to retrieve its fortune. He arrives at Sialkot and takes service at Rs. 15 a month.

His followers would have us believe that his family was affluent enough and that he had no need to be in Government employ. We must accept this *cum grano salis*. Why did he go in for a petty appointment contrary, as we are assured, to his father's wishes? He is more candid on this subject than those who black reams and reams in his defence. He naïvely admits that his father's death left him impecunious and destitute.* Further, we must not forget that Government service has always carried with it a prestige denied to other walks of life, and

* "Almost nothing of my ancestral estate descended to me and at my father's death I was left quite forlorn.....even the villagers gave me the cold shoulder and I was forsaken by everybody."—*Review of Religions*, February, 1903, Page 62.

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that it tempts to this day the educated sections in this country. Why, if he did not join Government service for its emoluments, he went into it because of the personal distinction inseparable from it. All attempts to show that Ghulam Ahmad entered Government service for reasons other than that he coveted it, leave his personal motive unexplained.

Ghulam Ahmad tried to pass the law examination. That shows that he knew the limited scope his appointment offered and that he wanted a wider field. On his failure to pass the law examination, he threw up his post in disgust and came back to Qadian to resume the rough and toil of country life under his father's roof. That was a turning-point in his life. What was to be his future ?

While at Sialkot he showed considerable taste for religious controversy and seems on the whole to have found favour with those he came in

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contact with.

The humdrum life in his native place was as little to his liking as the duties of his post at Sialkot. He could not dig or till. Was his character going soft? That, at any rate, seems to have been his father's opinion, who came to look upon his son as a do-nothing. It pained Ghulam Murtaza to have a son who was a liability rather than an asset.* Such an opinion of him held as it was by the very author of his existence must have cut Ghulam Ahmad to the heart.

Henceforward we find Ghulam Ahmad spending most of his time alone. This is just the refuge of sensitive natures. Loneliness screens them from the world of fault-finders and gives rein to their imagination. One who thus islands himself

* "He gave up all hope of me and regarded me as little better than a guest who ate his bread and did nothing for him."—*The Review of Religions*, February 1903, page 63.

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pictures himself as a paragon among men and the world as conspiring to get rid of him. This megalomania in Ghulam Ahmad seems to have taken a spiritual turn. He succumbed to the common weakness of the beads-teller who comes to look upon himself as God's vicegerent on earth.

It is not to be supposed that this transformation accomplished itself overnight. It took Ghulam Ahmad twenty years to persuade himself into the belief that he was a prophet of the stamp of Moses, Jesus and Muhammad.

It was a misfortune that he was born at the time he was. The Muslim rule in India was on its last legs. The Sikhs had been undisputed masters of the Punjab for half a century. Careers were no more open to Muslim youth as they had been in days gone by. They could no longer aspire to governorships, ministries and generalships. Ghulam Ahmad must have

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distinguished himself differently had he arrived in the world a century or so earlier.

The Mughal in Ghulam Ahmad was most pronounced. He belonged to a race that had ruling qualities in its blood. The opportunities that British rule threw open to the vanquished choked his genius, which was all for self-assertion. But he was realistic enough to understand his limitations as a British subject. His official experience and his legal studies had impressed on him the might of the British Government. No future that he might chalk out for himself could be assured if it ignored that reality. We shall find him preach loyalty to the new order with nothing short of religious fervour. He could boast later on that the books he had written in support of the British might well fill a library and that he had disseminated his Anglophilous propaganda throughout the Islamic world.

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Mirza Ghulam Ahmad was led, sub-consciously rather than consciously, to assume the rôle of a patriarch in which capacity we shall make his acquaintance in the following chapters.

The Mughal in him is to embark on world-conquest. He will preach a doctrine of spiritual expediency. He will break away from the bloody tradition of Chingiz and Taimur and replace Babur's chivalry by diplomacy. But the Mughal has lost none of his memory. He dubs the British Antichrist and anathematizes them in his choicest vocabulary. As a man of the world, he is profuse to the point of extravagance in professing fealty to the British. He declares war on the Cross but will have none of the Crescent. He calls himself the Christ. He came avowedly to reform the world but fell in with its ways. He is a Christ at pains to evade crucifixion.

DEFENDER OF FAITH

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CHAPTER II

DEFENDER OF FAITH

THE present chapter will be concerned with some of the environmental influences that finally shaped Mirza Ghulam Ahmad's career.

British rule had brought in its train its missionary agents who sought to convert India to Christianity. Of all the agencies that Western imperialism employs to tighten its hold over conquered peoples, religion is the most effective. Christian missionaries do the reconnoitring and are the harbingers of conquest. And when conquest has been effected, they go out among the people to consolidate it. England was liberally investing her gold in her missionary undertakings in India. Her preachers toured the country, could address the people in their own vernaculars and suit their preaching to the understanding of their interlocutors. They were cocksure and dogmatic when

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addressing the man in the street, and learned and controversial in dealing with the more intellectually-minded.

The schools run by these "pioneers of education" drew within their ambit thousands of youths whose plastic and impressionable years rendered them an easy prey. The missionaries have a knack of playing the good Samaritans. Their hospitals were meant to produce spiritual results from their bodily ministrations. They intensified their proselytizing campaign by pressing into their service all the aids and appliances known to the propagandist art. They counted on all this, but immeasurably more on their imperial prestige. Little need to say that the 'gospel' was primarily meant for the Musalman whose very existence spelled challenge to the crusading zeal of these modern successors to Peter the Hermit.

Mirza Ghulam Ahmad was perfectly schooled in the methods of Christian

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propaganda. He is essentially its product. There is an underlying identity of method and aim and interest between Antichrist and his avowed vanquisher. Their mutual antagonisms are no more than lovers' quarrels.

The second environmental factor that influenced Ghulam Ahmad is the Arya Samaj sect in Hinduism. The polemical tone that looms large in his writings is traceable to that source. In Swami Daya Nand Hinduism found its iconoclast. He represents the awakening of Hinduism to modern conditions. He assailed Hindu polytheism and preached Divine Unity. The Vedic institution of caste fared little better at his hands. He also made an uncompromising stand against the practice that forbids remarriage of widows. There is no place in the economy of Hinduism for outsiders entering its fold. But he made it, contrary to all its traditions, a proselytizing creed. He believed

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that Hinduism, with its ranks decimated by converts going over to Islam and Christianity, was heading for disaster, to prevent which he made Hinduism consent to reclaim its lost sheep. Unfortunately he did not know where to stop. In order to show that Hinduism was the primeval and sole repository of Truth, he launched an offensive against other religions and dubbed their founders cheats and impostors. The author of *Satyarath Parkash* antagonized all and spared none. The vitriol-thrower in him is nowhere more marked than in his invective on Islam. The best part of his many and varied contributions to Hinduism is of Islamic origin. The Unity of God, the abhorrence of idolatry, the negation of caste, and the advocacy of widow remarriage could not have been instilled into the Swami by the religion of his forefathers. Islam taught him the language of religious and social reform, and he:

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repaid his preceptor with abuse. His personal indebtedness to Muslims was no less great; it was their hospitality which, in many instances, made it possible for him to preach his doctrines and gave him shelter from the fury of his co-religionists who were bent on taking his life. But for his vilification of Islam, Hindu-Muslim relations would have been harmonious. Hindu proselytism is still in its swaddling clothes. It was not a spiritual conception but a political move. It wanted to insure Hindu preponderance, and it has not prospered. The Hindu missionary is wanting in the technique of proselytism; his logic is faulty, and his temper provocative. No case, abuse the adversary—that is his attitude towards his opponents. Swami Daya Nand's unfortunate example has, in the eyes of his disciples, carried with it all the force of authority and tradition. The Arya Samaj propagandist continues to regard Islam

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as foreign matter in India's body-politic, and his methods of eliminating it have kept Hindus and Muslims at daggers drawn with one another. Our religious festivals have become as so many occasions for flying at one another. Hindus and Muslims have sprung from the same soil, they cannot go on turning and rending each other for long. The painful throes of rebirth through which India is passing are no more than Nature's ordinary ways of producing extraordinary results. The communal warfare will end sooner than we might expect. But woe betide those who have turned sworn friends into implacable enemies and profited by the resulting mess.

The Muslims against whom these attacks were directed were more dead than living. They had lost the qualities of a governing people. The religion which had made them conquerors had, at the hands of a demoralized generation of squabblers,

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come to be caricatured into an inventory of externals relating to dress and appearance. The Muslims presented the sorry spectacle of a house divided against itself. Their energies were being wholly dissipated in sectarian quarrels. They had unlearnt the qualities that had made them great, but they remembered their past and viewed only too painfully the contrast between what they had been and what they were. Discomfited by, and helpless against, the present, they proudly dwelt upon their past and longingly projected it into the future. The past cannot be recalled; the present is disconcerting; and the future alone is the mainstay of our hopes. "Better days will come," we assure ourselves, and these self-assurances are never more fervid than when we are broken on the wheel of fortune.

There was no dearth, at that time, of "fifth-monarchy men" who hourly awaited

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a message from above and fervently prayed for the coming of the *Mehdi* (Guided One) commonly believed to have been foretold by the Prophet. The advent of Mehdi is associated by Muslims with the deliverance of Islam from its foes and its final victory. When such ideas are in the air, it is impossible that they should not be taken advantage of by somebody. The Babi Movement in Iran and the Qadiani Movement in India owe their existence to much the same environment.

Mirza Ghulam Ahmad was brought into the limelight by his journalistic encounters with Arya Samaj missionaries in the early seventies of the last century. He established himself successfully in the reputation of a zealous literary defender of Islam. This reputation stood him in good stead when he appealed for donations towards the publication of his work to be named *Baraheen-i-Ahmadiyya*

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in rebuttal of Swami Daya Nand and the Christian tirade on Islam. The response was far too flattering and Mirza Ghulam Ahmad settled down to the production of his work.

The *Baraheen-i-Ahmadiyya*, the first volume of which appeared in 1880, made Ghulam Ahmad a marked man. It was welcomed by the multitude, but those who could judge better saw in it the spiritual adventurer feeling his way. The book has been claimed by the author and his followers as a triumph of scholarship, which, however, is conspicuous throughout by its absence. Mirza Ghulam Ahmad is not at all concise, and he would take ten pages to express what could safely be put in two short paragraphs. The book is burdened with heavy foot-notes, and the foot-notes themselves are involved in further foot-notes. The book is interspersed with studied references to the author being divinely inspired. He

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made prophecies which he claimed to be of divine origin. We shall be adverting to these at a later stage. The spiritual self-seeker in him is unsubdued but not aggressive; it has yet to grow. The beginning foreshadows the end. There were many who predicted the fall he was riding for.

KING OF THE ARYANS

CHAPTER III

KING OF THE ARYANS

THIS chapter will be concerned with Mirza Ghulam Ahmad's attitude towards the Hindus. The *Baraheen-i-Ahmadiyya* was primarily meant to combat Swami Daya Nand. The Swami preached, on the authority of the Vedas, that matter was co-eternal with God, and that God was not the Creator but Editor of the Universe. The conception of Divine Revelation, which is the common property of Semitic religions, is alien to the Hindu mind. The Hindus believe that God revealed himself unto man only once, and that at the time He fashioned the "jarring elements" existing independently of Him into men and things. The Vedas are His only word and the Hindus its sole recipients. This position is tantamount to the denial of revelation, since no age or community other than the Vedic is credited with it. Swami

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Daya Nand characterizes straight off non-Hindu claimants to revelation as self-seeking impostors. The Brahm Samaj sect of the Hindus, while paying homage to Prophets and their work, is equally adamant against revelation which by implication it treats on a par with self-delusion.

The controversy in the main hinged on revelation, for if revelation could be shown to be a genuine and trustworthy phenomenon, it would *ipso facto* save the Godhead of God from the limiting conditions imposed on Him by the primordial matter of Hindu metaphysics. Ghulam Ahmad realized this, but the methods he employed of rehabilitating Divine Revelation did greater mischief than the one they set out to remedy.

He himself laid claim to divine inspiration, presented himself to the Hindus as Krishna incarnate, and crowned himself "King of the Aryans." In the hands of

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the Prophets of yore, revelation was the only irrefutable argument for the existence of God and the negation of man-made deities, and the most powerful weapon for the social, moral and spiritual regeneration of mankind. It was no part of their mission to force their own personal claims and prerogatives on their followers. *They insisted on their own authority being acknowledged only in so far as, and because, it served to awaken men's minds to the Kingdom of God and to the exalted position of man therein.* But Ghulam Ahmad's is a parody of the divine office.

There is no end to his chameleonic claims, each of which he espouses with the ardour of a first love, and canvasses for with the lungs of a hawker and the craft of an advertiser. His claims exclusively absorb his attention. His emphasis on these is so out of proportion

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to his message, that "conscientious objectors" grow up among his followers who cannot swallow the unpalatable pill. Dr. Abdul Hakim, one of the most outstanding of his followers, calls the Mirza's attention to his spiritual excesses. He is ostracized forthwith and declared an apostate. Khwaja Kamal-ud-Din ventures a respectful plea for sinking the master in the message. But the Mirza cuts him short: "Is it not ungrateful on your part to gather the fruit and ignore the tree." The more timid among his lieutenants keep their own counsel and bide their opportunity. They love their master and in their solicitude for him want to make his claims presentable. The death of Mirza Ghulam Ahmad will be their opportunity. Khwaja Kamal-ud-Din will throw him overboard; and the other disciples will freely resort to scissiors and paste to convince the Musalmans that Mirza Ghulam Ahmad did not

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claim the lofty stations attributed to him. They have painted Ghulam Ahmad in colours in which he refused to be painted in his lifetime.

We cannot afford to digress into Ghulam Ahmad's revelation in a chapter on Ghulam Ahmad's relations with the Hindus. He set out to convince Hindus of Divine Revelation, and he instanced his own in support thereof. His revelation is so freakish, disjointed and self-centred that far from winning converts it confounds the disinterested, alienates the sympathizer, makes the partisan apologetic and confirms the sceptic in his scepticism and the opponent in his opposition.

Swami Daya Nand figures very prominently in Mirza Ghulam Ahmad's writings. The Mirza pays the Swami in his own coin and surveys the Hindu religion very much as Miss Mayo has in our time surveyed Hindu institutions.

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He dilates upon Hinduism's accretions, names them Hinduism, and palms off on that great religion of antiquity conclusions that would represent it as the parent of sexual vice. No religion is to blame for the perversities of its commentators; and it is the height of absurdity to reproach Hinduism with its falsification by its misguided spokesmen. In fastening upon Hinduism the undesirable aspects of Swami Daya Nand's preaching, Mirza Ghulam Ahmad incurred a grave responsibility.

He might have done better in assisting the scurrilous preacher in the Swami to a "peaceful demise" by altogether ignoring him. But Ghulam Ahmad resuscitated the perishable part of the Swami's work and gave it a new lease of life it hardly deserved. The Swami and the Mirza sowed the wind, and India is reaping the whirlwind. But for these two men there would have been no Hindu

lampoonists against Islam and no Muslim ghazis at their expense.

Mirza Ghulam Ahmad offered the Hindus a sign in the death of the notorious Arya Samaj preacher, Lekh Ram. This person had characterized the *Baraheen* as stark nonsense and had actually visited Qadian, on Ghulam Ahmad's invitation, to demand the sign he had often been threatened with. The Mirza had at the time put him off, but Lekh Ram had not ceased to harass him for a sign. At long last, Ghulam Ahmad predicted in 1893 that Lekh Ram would meet his end within six years under mysterious and unusual circumstances.

Lekh Ram was murdered on the 6th of March 1897. A man who had insinuated himself into his affections had stabbed him and disappeared. The sign meant to draw Hindus into the fold of Ghulam Ahmad went too far and defeated its object. The Hindus got

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exasperated and they have not to this day ceased to accuse Ghulam Ahmad of foul play. The legal proof was wanting. Ghulam Ahmad could not, therefore, be proceeded against. The death of Lekh Ram was hailed by Ghulam Ahmad's followers as a sign from on high.

We shall consider Ghulam Ahmad's prophecies in another chapter. But it will not be amiss here to remark that he was in the habit of exhorting his followers to be instrumental in the fulfilment of his prophecies.* More than once he was warned by the authorities against the tendency his prophecies showed to drive his followers to acts of violence. His prophecy concerning Lekh Ram was, as it stood, an incitement to violence ; veiled no doubt, but unmistakable. He could not

*He considers it meritorious for a prophet to give effect to his prophecies. The seer in Ghulam Ahmad, as we shall see later, has a proclivity for working the oracle.

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be very explicit without getting into trouble with the law of the land. But he had said enough to induce any one of his followers to become, according to his lights, an instrument of divine wrath. There are no serious grounds to doubt that Lekh Ram was launched into eternity by one of Ghulam Ahmad's angels. The death of Lekh Ram infuriated the Hindus. Mirza Ghulam Ahmad seems to have received anonymous letters threatening reprisals. He was unnerved and felt that his life was sought. He ceased for a time to glory in his prophecy and forgot its divine origin. He besought the British to police Qadian and guard his person.* He amply deserved their gratitude, he told them, for it was his prayer that did not let the sun set on the British Empire.

*Almost all his prophecies start blusteringly and end ingloriously. His prophecy concerning Lekh Ram, to say the least, unchivalrous.

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Mirza Ghulam Ahmad, had he been so minded, would have deserved well of his country by bringing Hindus and Muslims nearer. AryaSamaj, like Sikhism, embodies the influence of Islam on Hinduism. Swami Daya Nand makes in very many respects a near approach to Islamic teaching, which obligation his denunciation of Islam can ill-conceal. The birth of Arya Samaj indicated a growing community of outlook between Islam and progressive Hinduism, and as such would have paved the way to a Hindu-Muslim *entente cordiale* which alone can make a united, self-governing India possible. One stitch in time might have saved many a nine.

Ghulam Ahmad constituted himself a spokesman of the Muslims and lost Muslims a unique opportunity of lending a helping hand to the Hindus in the eradication of their chronic abuses of untouchability and caste. The dialectic he initiated

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breeds a parochialism that refuses to see virtue except in one's own den. And yet he spoke in Allah's name, the Lord of the worlds, from whose Being flows the unity of Religion and Man.

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CHAPTER IV HIS HOLINESS

I

MIRZA GHULAM AHMAD'S claim will form the subject of this chapter. His own followers are themselves divided over this issue. What did he claim to be? A clear answer to this question requires explanation of the term "Prophet" round which the whole controversy centres.

Muslims believe that God has, from time to time, revealed Himself unto His chosen ones. Moses, Christ and Muhammad were among those thus favoured. Prophets were raised up by God among all the communities of the world. This principle enunciated by the Quran has very important corollaries: first, that all religion is of divine origin. The fact that each religion runs counter, in some form or other, to every other, need not mar the validity of the principle. All that it means is that the universal

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in religion, its divine element, has not been retained in its pristine purity and that human interpolations, deliberate or accidental, have contributed to that result. There are grounds to believe that the text of the Bible has been interfered with. The Vedic scriptures cannot be said to be what they must have been.

Secondly, it follows from the Quranic principle that all the prophets were charged with and delivered the same message. Their agreement is primary and essential, and their differences only local or accidental. Their differences arise from the fact that their message took into account the intellectual level of the people they were addressing. The law of Moses is marked by its rigidity and its emphasis lies on the letter rather than the spirit. That shows that in the time of Moses humanity must have been intellectually more primitive than, for instance, in the age of Jesus, at whose

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hands the emphasis shifts from the letter to the spirit. He exhorts the Israelites to look within rather than without for moral sanction, to the inner authority of conscience rather than to the rod of external authority.

The age of Muhammad marks the most advanced stage of human development inasmuch as human nature had, so far as its broad outlines are concerned, attained a degree of maturity which rendered it capable of being trusted to work out its destiny unaided. The Quran defined the scope and limitations of human intellect and endeavour, and laid down the main principles of right and wrong. That is why the Prophet is described as the last of the long line of Prophets. Prophethood found its culmination in Muhammad ; its mission fulfilled, it ceased to be necessary. The finality of Muhammad's prophethood is vindicated by history as much as by its intrinsic worth. There

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have been no successful claimants to prophethood since the Prophet breathed his last. The names of just a few have survived ; but what of that ? Bahauallah and Ghulam Ahmad are the only two whose names are known to a few thousands of men ; not because of what they pretend to be or what they have accomplished, but because they have found helpful allies in propaganda and opposition ; they owe their prominence to the former and thrive on the latter. It is not at all to be supposed that there is anything noteworthy about these two men except their “ kinks and twists ”, or that they are the most outstanding of their kind. Their predecessors have included among their number some very real storm-centres in comparison with whom Ghulam Ahmad and Bahauallah are the merest nullities. We know the shrewd Qadiani and his Iranian prototype because of their recency and self-advertisement.

Their place is the limbo as of so many others who practised on the credulity of their fellows.

Mirza Ghulam Ahmad's claim brought him into conflict with the time-honoured doctrine of the Finality of Prophethood. When he first called himself a *Nabi* (prophet), he knew the risk he was running. To reassure his critics he said that God Himself had conferred that title on him, but that it was not to be taken literally since prophethood had ended with the Holy Prophet. He further explained that he was endowed with the gift of prophecy and that therefore he was a prophet, at any rate, partially. He would emphasize, again and again, that his prophethood was at its best an honorary title, a sinecure, and no more, and that those who put more meaning into his words than he himself intended were slandering him. He even goes so far as to suggest that the word prophet—

whereever it may have occurred in his works in relation to himself—should be considered as deleted. Ghulam Ahmad belies the oracle that is anxious to install him in the prophetic office.

But the oracle cannot be quieted down so easily and at last Ghulam Ahmad is prevailed upon. Now he makes no secret of his repugnance to the denial of his prophethood by one of his disciples in reply to an enquiry. He says it is not correct to say that he is not a prophet while he is really one. He resorts to mystical language to explain away the objections to the position he has now taken up. Let the Finality of Prophethood exclude, if it must, the possibility or necessity of a new dispensation, but the terms of that finality cannot be infringed by the second coming of the Prophet himself. "I am the Prophet himself," says the Mirza. "I have lost my identity in his; I am so completely merged in him

that I am no other than Muhammad himself. My prophethood is Muhammad's prophethood over again. His prophethood is reflected in me in all its varied perfection. It is idle, therefore, to discriminate between Muhammad the Second and Muhammad the First."

The language of mysticism is notorious for its refusal to face logic and facts. We are not called upon to deny the genuineness of a mystic's experience. But we must dispute to the hilt the right of undiluted mysticism to impose itself upon the vast generality of men ; and when it does that it is overshooting the mark, it is becoming worldly-wise, it is bordering on imposture. The proper place for the mystic is the cloister. He cannot take the helm without arousing grave doubts as to his sincerity. We are unable to reconcile the ultra-mysticism that his language seems to suggest to the practical man of the world that Ghulam Ahmad

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undoubtedly is. The soul of a Mansur or a Sarmad cannot find a habitable abode in him. Even if he were a genuine mystic, we should be justified in keeping him at arm's length. Mysticism cannot flourish in the din and toil of life, nor can society embrace the mystic's creed without foregoing its collective existence.

II

Mirza Ghulam Ahmad claimed to be the Mehdi whose advent is said to have been foretold by the Prophet. It will not be out of place here to dwell a little on a subject the importance of which is to be judged not only by its intrinsic merits but by the consensus it has enjoyed. The idea of the promised one is common to almost all religions, and cannot be lightly dismissed as a figment or craze of the religious mind.

The idea of the Mehdi has some of its notable detractors among Muslims. It is held that such ideas are born and come

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to stay among communities that have had their day and are dying out. It is to restore confidence and keep hope alive that the leader and the preacher instil into men's minds that all is not lost and that the future is full of promise. To give this vague longing a concrete form a deliverer comes to be posited. Mehdi-ism is thus shown to be a pious fraud that has come to pass for an unexceptionable ideal.

Mehdi-ism appears to its critics to be an enervating influence upon those whom it was meant to sustain. It is contended that the Muslims have come to believe that their ills are past human cure and that divine intervention alone can right their wrongs. The expected, and prayed for, Mehdi has become, at the hands of his devotees, an argument for continuing in their quietism and inaction. They look heavenwards day after day. But none comes ; and they only redouble their

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vigil and star-gazing. The faith that should have removed mountains stultifies itself in pursuit of futilities and beckons to the adventurer to exploit it.

It is not for us to deny that the conception of Mehdi can be made to serve the foolish with an apology for idling themselves away. The atheists tell us that the idea of God takes away from man his self-confidence, belittles the importance of his life and work, and makes a drone of him. The very highest of human conceptions could be so perverted as to present an anti-moral appearance. The objections against the Mehdi are no more fatal to him than the sceptic's arguments to God.

The subject of Mehdi belongs to, what we may call, the universal religious tradition which points to a promised one. This tradition is entirely in conformity with common-sense and history. History is replete with momentous situations that

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have singled out their masters. The presence of the English on the soil of France produced Joan of Arc. The misrule of the Stuarts in England nursed its Cromwell. The French Revolution created Napoleon. Czarist tyranny in Russia instructed Lenin and Trotsky in the technique of revolution. The well-known Persian proverb according to which every Pharoah meets his Moses is hard to improve upon in respect of the truth it embodies. The situation and the hour call forth the man. Understood in the light of history, the appearance of Mehdi is not only possible but necessary in a world threatened with choas. The impatient objector might think that the world has reached that stage and that still there is no sign of the promised one. Who can say what is in store for the world ? Perhaps the worst has not yet come. Do your part. Nature will do the rest. Nothing escapes her. She observes, registers, and reacts

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to the very trifles like the fall of a leaf or the stir of a mouse. She has her own code of justice. She does not forget even when she spares. She gives rebels against her authority rope enough to hang themselves. Her delays are just calculated to brim her vials of wrath. It is not for us to adjudicate upon the time, manner and measure of her operations. She destroys one order and sets up another. Why she builds and destroys when she does, and not when we think she must, is more than we can explain.

Those who attribute lack of activity among Muslims to their Mehdi-ism are indulging in generalities at the cost of facts. It is the absence of gifted leadership that is responsible for the pass to which Muslims have come. The Muslim masses have shown themselves, more than once, capable of rare self-sacrifice and discipline. They have a character—

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and their leaders have not—which can discern, feel, and act. They do not wait for the Mehdi to fight their battles. They were up against the greatest imperial power of the time when it was bent upon sweeping Turkey out of existence. One might say that the Indian Musalman did not accomplish much in securing Turkish emancipation. He could do no more with his wings clipped. It was agitation in India that was a positive factor which kept Lloyd George from sending British soldiers against Ghazi Mustafa Kemal. He could send his Greek allies no more than his sympathy and ammunition, with the result that Mustafa Kemal made mincemeat of the Greek offensive. Only very recently the Muslims effected in Kashmir what was to all intents and purposes a revolution which awoke the down-trodden Kashmiri to his sad plight and made him prefer death to an ignominious existence. The Muslims live. Those who

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have made it their trade to preach that they are weak and that therefore they must replace their legs by crutches, are in reality preaching death. But the Muslims are happily not amenable to that fatal suggestion.

The Muslim traditions that are said to have been traced to the Prophet speak of a Mehdi who is to restore Islam its unity and supremacy, fight its enemies to a finish, and fill the earth with justice. The traditions are definite that the Mehdi will be a warrior. Mirza Ghulam Ahmad claimed to fulfil in his person the prophecies relating to the Mehdi, and he manipulates the subject as blind self-interest alone can. The warrior Mehdi sticks in his throat. He knows full well that the sword is not practical politics and that discretion is the better part of valour. With the Sudanese Mehdi still fresh on the British, he dare not accept the warrior's part of the prophecy and

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invite short shrift upon himself. He takes considerable pains to assure the powers that be that the victories predicted of Mehdi are victories of peace and not of war. He goes on to argue that sword is the remnant of a barbaric past ; that he is commissioned from on high to chain the dogs of religious war ; that the Mehdi must be a propagandist rather than a soldier.

In disabusing the British of the suspicions that a Mehdi must naturally arouse, he has done Muslims an ill turn. He accuses them unjustly enough of resting their hopes on a bloody Mehdi, a killer of non-Muslims and an enemy of peace, and emphasizes in the same breath that he is no party to this primitive creed. To say that the Mehdi will fight the aggressor is not to say that he will assume the aggressive which is just the meaning that it serves Mirza Ghulam Ahmad to read into the popular Muslim belief. He

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addresses, what he is anxious to show off as, impassioned appeals to Muslims to banish the idea of Jihad beyond recall, and tries, in doing so, to poison the English against them. His utterance seems to represent Muslims as seething with discontent and conspiring against the English. He misrepresents the generally accepted view of Mehdi and makes that misrepresentation his vantage-ground.

He employs the term "Jihad" very much as Europeans understand it and seems to align himself with them in fixing upon Muslims the guilt of religious wars. The history of Islam gives the lie to the accusation that the sword won Islam its numbers. Islam is innocent of the Inquisition and the stake that cast a lurid light on mediæval Christianity. The Prophet fought his enemies who were out to convert him and his followers to the old pagan ways of Arabia at the point of

sword. The Mehdi may have to make war upon his enemies. And it should go without saying that the Promised One can wage no war other than righteous. The Mirza tears the Mehdi from the context of Muslim history and tradition and calls him blood-thirsty. Surely he could not grind his axe without calumniating Islam and its history.

Mirza Ghulam Ahmad questions the authenticity of all the prophecies which can by no stretch of reasoning lend themselves to his pretensions. That is why he pits himself against the Mehdi expected by Muslims. He rummages in the archives of tradition and catches at the merest straws. There is a tradition that says that the Mehdi will make his appearance at Damascus. Well, that does not matter; Qadian is not unlike Damascus; his townsmen were as godless as the people of Damascus under Yazid. He finds it recorded somewhere that the

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Mehdi will declare himself at a place called Lud. Lud, of course, must be Ludhiana, and he hastens forthwith to that city to proclaim himself. His son, the Bashir-ud-Din, will not be quite satisfied with the way his father has pressed this prophecy into his service. Forty years hence, he will tour England and lodging himself at Lud Gate Circus will help himself to the prophecy. It will be immaterial to him as well as to his followers, whether it is the Messiah or his son that fulfils the prophecy so long, at any rate, as it is fulfilled.

Mirza Ghulam Ahmad has his moments when he feels that he has gone too far. These moments are few and far between. In one of these he admits the possibility of another Mehdi who may redeem the prophecies which describe him as a warrior. This admission, which is as plain and unexpected as one could wish for, refutes him out of his own mouth. Surely

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he cannot remain the Mehdi and the Messiah that he called himself if the room is still left for another, who might win victories on the field of battle—victories denied to this carpet knight of Qadian, victories which no gift of the gab, no skill at verbal fencing no volumes of automatic writing can replace.

III

Mirza Ghulam Ahmad tries to make his claim universally acceptable. He claims to personify the second coming of Christ. The chapter entitled "Christ sans Cross" will treat of his mission among the Christians. He introduces himself to the Hindus in his capacity as Lord Krishna. In short, he rolls into himself the saviours of all religions, and assumes the names and designations of all the world teachers he has heard or read of.

Ghulam Ahmad is greatly influenced in this respect by his contemporary and prototype, Bahauddin. The Musalmans

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naturally demurred to his prophethood. Whenever his prophethood was assailed he took shelter behind the lesser station of Mehdihood. He does not mind applying the pruning-knife to his Mehdihood, if necessary, and, in fact, he does that by making his Mehdihood binding on the world for a century, till another reformer is raised up. He freely resorts to mystical language to confound logic, and thereby makes a gesture to the dervishes. To win over the Hindus he terms himself *Avatar* (God in human form). He calls himself "the like of Christ", "the Christ", "one greater than Christ", and "the son of God" to make the Christian world do him obeisance.

IV

Read between the lines there is a dynastic ambition lurking in his claim. He seems working all along for a theocracy under his auspices. He is very anxious to keep clear of embarrassments with the

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British Government, whom he tries fairly successfully to cajole into a friendship through thick and thin. He repudiates Jihad and the warrior Mehdi, not only to save his own skin, but to establish himself at the head of a following under British protection. But as soon as he begins to feel secure, he drops a hint that a Mehdi-ism under arms cannot be ruled out of court ; he prophesies the beginning within eight* years of the end of the British Empire, the prosperity of which has been the Messiah's lifelong prayer. This prophecy was contained in a couplet which was privately circulated among some of his followers. But when somebody reported this, inadvertently or otherwise, to an English official, the Mirza publicly denied his authorship of the couplet.

His attitude towards Muslims is

* The prophecy was made in 1891 but remained unpublished during Ghulam Ahmad's lifetime.

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similarly dictated by strict necessity. In the early stages of his career he is their own man. His revelations belonging to this period are so worded or interpreted as not to court trouble with Muslim orthodoxy of which to all appearance he is the mouth-piece. But he does not hesitate to kick down this ladder as soon as he feels safe to do so. He does not attempt a new departure until he is sure that he can count on partisans. He hurls unmeasured vituperatives on all those who cannot follow him into the labyrinth of his claim, declares them infidels, and invites opposition to himself and persecution on his followers. This has the desired result of knitting his followers together in a community, henceforth to be called Ahmadis. They are to return themselves Ahmadis at the coming census. They are to treat Muslims on a par with Jews and Christians. They are not to give their daughters in marriage to Muslims.

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The Ahmadis are forbidden to join a Muslim congregation at prayer or to extend the burial service to the Muslim dead. Having lain Muslims under a perpetual ban, he takes steps to guard the separatism of his followers and render it complete and effective.

He declares Qadian a holy place and turns it into an Ahmadi colony. He extends the mosque built by his father and names it after Solomon's temple in Palestine. He is, of course, a prophet, and his wife comes, in due course, to be styled the "Mother of the Faithful"—a title exclusively meant for the wives of the Holy Prophet. He has a burial-ground laid out at Qadian, and those interred therein will carry the passport to heaven. Burial in the "Cemetery of Paradise" is an indulgence granted to those who relieve themselves of their purse at the Messiah's bidding and make him heir to a fair portion of their property.

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The Mirza finds his prophethood a plummy concern and he constantly speaks of his rise from poverty to power as a sign from God.

The dynasty is his ideal, towards the ultimate realization of which he makes important contributions. To legitimize his own usurpation he assumes the title of Muhammad II. He has replenished his coffers and has fixed fairly stable heads of revenue. He wants capable successors. He has long ceased to think of his first-born, Sultan Ahmad, who refused to be a pawn in his father's game. One or other of his sons by his second wife must carry on his work. They are all very young. It is yet premature to say what sort of men they will grow up to be. Of course, they are all very intelligent and cannot help being their father's sons. Mahmud Ahmad is precocious beyond doubt. That his sons are of tender years need not worry him. He is old no doubt,

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but sustains his energy and vigour in spite of his old diabetes. He hopes that he will live long enough to mould them upon his own pattern. He has been assiduously preparing the way for his sons. The birth of each one of them was heralded by the gladdest tidings and blessings from above. Their father's revelations are full of them and promise them glory *in excelsis*. The Mirza's prophecies regarding his sons have adjectives in profusion but no proper names, and there is method in his utterance. He knows from bitter experience that it is unwise to connect his prophecies too closely with particular individuals and events. He remembers that he had to eat humble pie when he predicted the birth of a son, who checkmated his would-be father by sending a sister instead. The Mirza had then tried to save his face by declaring that he had not tied his prophecy to one confinement or other. He has tried

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not very successfully to be discreet after that. The birth of his son Mubarik Ahmad was hailed by him as the arrival of his promised son, and he was not in the least niggardly in bestowing on that child of his old age the appellations that he held in reserve for the son he had awaited all his life. But his hopes were dashed by the death of Mubarik Ahmad at the age of nine; and he saw that he had the prophecy still on his hands. It must have strained his senile self-confidence to its utmost to prophesy the birth of another son and give himself the airs of a Zacharias expecting a John. But he knows this time that he has taken too much upon himself and he does not mind if a grandson comes to be construed as the promised child. In the last resort he has left his prophecies free to attach themselves as best as they might to one or other of his sons or grandsons who may turn them to account. He guards

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his prophecies against miscarriage by their vague and indefinite wording and can serve his dynastic ambition best by vesting them in his own progeny.

Let us be allowed here to lift the veil from the future only to discover that Mirza Mahmud Ahmad of all the world has understood his father, and in understanding his father has found himself. Mahmud Ahmad has helped himself to the title of "Bashir-ud-Din" and wants to be understood as the child of his father's dream. He has set up and perfected a governmental machinery at Qadian under his dictatorship for life. He has his Prime Minister, his Foreign Secretary and his Home Member—in fact he is all these. His satellites are no more than routine clerks who register the decrees of their chief. The Caliph has his courts of justice which decide civil cases and are duly fee'd. The Caliph's judges are also authorized to punish crime

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in so far as they may with impunity. It was brought to light in the very recent case in which that well-known Muslim publicist, Syed Ata Ullah Shah Bukhari, stood accused of fomenting hatred against Qadian and its Caliph, that a Qadiani court of law had an accused person caned on one occasion. There may be many more instances of Qadiani justice having meted out corporal punishment to its offenders, but they are not allowed to attain publicity. It is very well-known that the Caliph's government exiles from Qadian all those who are eyesores to it and that it makes Qadian too hot for those who refuse to yield to its summary, lawless and peremptory justice. The Qadiani chief is not known to maintain a state prison and a hangman. These seem to be almost the only limitations on his sovereign authority. He would fain do away with these, only if the powers that be did not strain at the gnat. It is

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the chief plank of the Qadiani Mission to worm itself into the affections of the British Government and to go on working for its own theocracy unseen, unsuspected. The hole-and-corner practices of to-day will become inalienable prerogatives to-morrow. The shrewd Qadiani knows that full well. The title of Holiness is the lowest rung of the ladder, and its holder is toiling up the Majestic ascent. Vatican is his model for the present, as a means only but not as an end. Ghulam Ahmad's dream seems on its way to realization.

Mirza Ghulam Ahmad wants his prophethood to be regarded as an empire that holds kings in thralldom. Kings, he says, will kiss his hands and seek blessing from his clothes. But much more significant than his revelations which have an eye to kingship is the widespread belief among Qadianis that the Khilafat at Qadian is the future Government of India. A Qadiani once remarked to the

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present writer that the Indian National Congress with all its paraphernalia of non-co-operation and civil disobedience was paving the way for a Qadiani *régime*. He could not be made to see that it was sheer moonshine to imagine Congress, or for that matter any other body, in its hour of victory, offer, on bended knees, the crown of India to the Caliph of Qadian who had done all that lay in his power to discredit and obstruct the movement for India's freedom. It was no use trying to convince him that nature does not distribute her laurels gratis, and that they have to be striven for rather than torn from another brow. But the Qadiani would have none of it; he refused to be persuaded out of the land of promise visualized by the Messiah and to be brought within sight by the Bashir-ud-Din. The germs of an Ahmadi theocracy are latent in Mirza Ghulam Ahmad's teachings. He dug deeper than

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most people know. He discountenanced the sword; but that sword is the final judge he knew well enough. We can put no other meaning on the back-door admittance he gave to the warrior Mehdi, against whom to all appearance he had made common cause with the British. He knew the sword to be out of the question, so far as he was concerned, and, accordingly, made a virtue of the necessity. But he did not mean to debar his children or grandchildren from resorting to its arbitrament, if ever an opportunity arose. Clearly the warrior Mehdi that he provides for was meant to be no other than one of his own descendants who would find a veritable citadel in the stately mansion of adjectives laboriously built by Ghulam Ahmad for his promised son.

There is no likelihood, however, of an Ahmadi dynasty succeeding the House of Windsor. An idealism which has no better traditions to sustain itself than

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those founded by Ghulam Ahmad can at its best produce a Bashir-ud-Din but certainly not a Tipu. A prophethood that has the Indian Penal Code for its sole protector, expediency its sole guide, and propaganda its sole weapon, has no legs to stand upon. The fifty years of its existence have won it no more than 56,000 votaries in the very land of its birth. And if Mirza Ghulam Ahmad was correct in estimating the strength of his community in terms of lacs, then surely its decline has already set in. He lived in a world that claims to have annihilated distance and is very much accessible to the propagandist. The meagre response that Mirza Ghulam Ahmad has evoked is a testimony, if one were needed, to show that his prophethood lacks reality and foundation. An addled egg will hatch no chicken and that is the last word on the future of Qadianism.

CHRIST SANS CROSS

CHAPTER V

CHRIST SANS CROSS

MIRZA GHULAM AHMAD called himself the "son of Mary" and urged the Christian world to follow him. He felt that he could not carry with him in this role the vast generality of those who believed Jesus to be bodily alive in heaven, unless it were proved that the Prophet of Nazareth was dead beyond recall. He read the New Testament between the lines and was justified on the whole in his conclusion that Jesus did not die on the Cross. But the post-crucifixion period of the life of Jesus puzzled him greatly. He thought that the silence of history on this subject could only be accounted for by the migration of Jesus to some strange land, since he had many and powerful enemies in the country of his birth, who had him condemned to the Cross and whom he might not be able to

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elude for long. The Mirza's revelations seem to have refused point-blank to enlighten him on the whereabouts of Christ after he left the country of his ancestors, and he, therefore, resorted to conjecture. The mission of Jesus lay among the lost sheep of Israel, and his flight from Palestine could not but have the discovery of his lost brethren for its object. Kashmir proved, according to the Mirza, to be the destination of Jesus. Having brought Jesus nearer home, Ghulam Ahmad hastens to give him a grave in Kashmir, which procedure would not only dispose of Jesus, but relieve the Mirza of the necessity of giving a more positive account of the life and doings of Christ in Kashmir. Ghulam Ahmad relegates Jesus to a tomb in Srinagar which folk-lore speaks of as belonging to a prophet named Yus Asaf. The phonetical affinity between Yus Asaf and Jesus is pounced upon by the Mirza as proof

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positive of Yus Asaf being none other than Jesus.

Mirza Ghulam Ahmad regards the death of Jesus as the corner-stone of his mission, and the growing necessities of his Messiah-hood awoke him to it. The *Baraheen-i-Ahmadiyya*, which is claimed by the Mirza to be a divinely-inspired work, accepts the ascension of Christ. It is surprising that his revelations, which rained on him cats and dogs, should have been so long and tardy in coming to grips with a matter which he considered vital to his claim. We cannot believe that the Mirza who played the plagiarist to Sir Syed Ahmad could not have been alive to the possibility of Jesus having died naturally, before he passed it off as a divine revelation. Only he seems to have played the waiting game and ensured a following before taking the plunge.

We cannot enter into this controversy for two reasons. Firstly, because it is no

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article of Muslim faith to believe Jesus dead in his grave or physically alive in heaven. And the man who spent his lifetime in raising this side issue to the privilege of an article of faith was clearly in error. Secondly, there are among Muslim leaders of thought some who have believed Christ to be dead. It is no feather in Ghulam Ahmad's cap to have boomed his prophethood by the death of Jesus. Sir Syed had already reached the conclusion to which Mirza Ghulam Ahmad's revelations awoke rather late in the day.

It is the *sine qua non* of Prophetic Revelation that it is a precursor of human thought and not a follower in its wake, an initiator and not an imitator. Prophethood is the prime mover of human thought and action; it points to unscaled intellectual and moral heights; it penetrates far into the future and provides for it as no human foresight can. Islam was alive, while the world slept, to the role

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that observation was destined to play in the scientific march of humanity, and accordingly we find the Quran preaching that the earth as well as heavens had been made subservient to man; that the faithful were not to give the signs of God the go-by of the blind and the deaf; that the book of creation was to be studied and reflected upon with one's senses on the alert. The Quran anticipated, and laid the foundation of the Scientific Method. By throwing the earth and heavens at man's disposal it bred in him the self-confidence that disembowels the earth, conquers the air and seeks to communicate with and fly to the Mars. The Quran enunciated the principle that now passes axiomatic with modern Biology that God created the vegetable, animal, and other kingdoms as yet unexplored in pairs. The Quran did not forget the archæological research of to-day, in that it speaks of the body of the

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Mosaic Pharoah as having been cast ashore to be a sign and a warning to mankind. It is not our object to enter into these details here. We only want to show that Prophetic Revelation feeds, and is not fed by, the human intellect. It comes in only when human faculties have ceased to be of service to their possessors; when the voice of conscience is still; when reason is irretrievably lost in the fogs of passion. Revelation is an agency which Nature very sparingly employs and which is not called upon to undertake what man by his unaided efforts might well accomplish. *The bearer of revelation is the superman of his age; he chalks out untrodden paths and at every point of his contact with the world creates values beyond the ken of his fellow-men.* Can we say this of Ghulam Ahmad? Only the blind could fail to see the mimic prophet picking up the crumbs of Sir Syed's repast. The Syed held that

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Jesus Christ was dead and could not revisit the earth. He preached to the Indian Musalman that Jihad was not to be thought of under British rule. Mirza Ghulam Ahmad took up these propositions and passed them upon the world as divinely inspired. Let us grant that Sir Syed was quite right in his preaching and Ghulam Ahmad in re-echoing it. But that would only show the Mirza to be a prophet in borrowed plumes.

Having despatched Jesus, Mirza Ghulam Ahmad declared himself to be the Christ awaited by Muslims and Christians. He tried to draw a complete parallel between his own life and that of Jesus Christ. Both lived and worked under the greatest of imperial powers of their respective times. Jesus was a Roman and Ghulam Ahmad a British subject. The Mirza likened the Muslims of his time to the Jews of Christ's day. The Jews had Jesus condemned to the Cross,

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and the Muslims had Ghulam Ahmad tried by a British court for abetment of murder. Both escaped, the former from the Cross and the latter from the gallows. More than that. The followers of Ghulam Ahmad characterize their master's physiognomy as answering to the description of the Israelite Prophets.

This analogy can be shown to break down miserably. Jesus led a life of poverty and self-denial, while Ghulam Ahmad prided himself on the worldly riches that his prophethood had brought him. Jesus was a friend of the poor and the outcast and wanted to be considered as one of them, whereas Ghulam Ahmad was swollen with aristocratic pride and had unmixed contempt for the rif-raff. The Punjab Census Report (1901) spoke of Ghulam Ahmad as a *Maulvi* who started "with a special mission to the sweepers".* The Messiah could not take

* The writer of the report confused him with a cousin of his.

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this lying down. He submitted a memorial to the authorities protesting against being "associated with a very low class of society", and demanding excision of the defamatory passages that lacerated his own feelings and those of the "Raies, Jagirdars, respectable Government officials, Merchants, Pleaders, learned *Maulvis* and highly educated young men" among his followers.

Jesus condemned the self-righteous conceit and formalism of the Scribes and Pharisees. But Ghulam Ahmad's petition to the British Government shows him to be a man of the commonest clay who would not deign to rub shoulders with the *pariahs*. More than that. He fosters, blesses and defends the vanities of birth, riches and learning that Christ declared himself uncompromisingly against. Mirza Ghulam Ahmad is not the like, but a travesty of Christ.

The followers of Ghulam Ahmad

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are anxious to make out as many points as they can of resemblance between Jesus and their own Messiah, regardless of the straws they snatch at. They urge that Christ was for rendering to Cæsar the things that were Cæsar's and that Ghulam Ahmad, too, was a law-abiding and tax-paying British subject. The history of Christ has yet to be written. While there is nothing on record to show that Jesus waged war against the Romans, there is ample evidence that he preached doctrines which no imperial power can contemplate with equanimity.

Christ was to all intents and purposes a leader of the masses, who visualized a kingdom under God. The Christian world is guilty of having tampered with the meaning of the term "Kingdom of God". It is believed that the Kingdom of God is not at all this-worldly and that it relates exclusively to the hereafter. The Kingdom of God came to be

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banished from this world to the next because kings and emperors wanted demarcation between their dominions and God's only to become undisputed masters of all they surveyed.

That explains why God's Kingdom was allowed to become a curiosity of the world to come instead of a living reality on our side of the grave. It is clear that the Prophet of Nazareth could not have spoken of the Kingdom of God in this restricted and mutilated sense of the term. The Christianity of to-day may put a false construction upon his words. But the Jews understood him and so did the Romans. They did laugh at the man who had not an arrow in his quiver and talked of founding an empire. But that they were certainly not ignorant of the potentialities of the Gospel, is amply borne out by the fact that the Roman magistrate allowed Jesus to be sent to the Cross, knowing full well that he

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was innocent. That he washed his hands of the blood of Christ, does not make him any the less responsible for the sentence he pronounced and, to all appearance, got executed. Christ, the man of God, who was for rendering to Cæsar the things that were his was also for rendering to God what is His. He would not have hesitated to take away from Cæsar what did not rightfully belong to him, and this implication of his teaching was not lost upon those whom it concerned.

Ghulam Ahmad, unlike Christ, is Cæsar's own man. He burns a votary's incense at the altar of English imperialism. He knows the fate he would have met in a Muslim country. That is why he goes into raptures over the blessings of British rule. In a letter to Queen Victoria he tells her that it was her earthly justice that moved God in heaven to raise the Messiah from amongst her

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subjects. He beseeches the British to guard "the sapling of their own planting." These words have compromised his prophethood as well as those charged to defend it. There is a certain section of Muslims very near suspecting his prophethood to have been inspired and subsidized by the powers that be. The Ahmadis who carry on their propaganda in foreign lands are looked upon by the inhabitants of those countries as British spies. There is nothing to suggest that Ghulam Ahmad's prophethood had the English for its authors except his own utterance, which seems to have the force almost of a confession when he calls himself "the sapling of their own planting" or when he speaks of British justice as having been the mover of heaven with respect to his prophethood. It goes without saying that the Ahmadis conduct themselves in a manner that arouses the suspicion that

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blood other than those of his ancestors courses through the veins of Ghulam Ahmad's prophethood.

Mirza Ghulam Ahmad is at pains to make Islam into an appanage of British imperialism. He pretends to have rung the knell of Jihad, and repeatedly begs of the British to reward his lifelong service as their propagandist. His personality is the closet where Christ and Antichrist clandestinely meet, confabulate and conspire. They remain no longer opposed except for the sake of argument. It is always the Antichrist that is invoked to silence the batteries directed against the Christ. The reincarnation has done violence to the Messiah's nature ; he follows the Antichrist like a train-bearer ; and the Holy Ghost likewise registers the decrees of Antichrist.

We should not have felt called upon to dwell on the Anglophilous proclivities of Ghulam Ahmad, had he spoken as a

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private individual as so many Anglo-Muslim alliance enthusiasts are doing to-day. But he does not do that, and claims divine authority for every syllable that escapes his lips. God is no respecter of persons and empires. And His chosen ones address kings and emperors as Moses addressed Pharoah or as Abraham confronted his idolatrous folks. The fiery ordeal from which prophethoods are known to have emerged without scathe is his pet abhorrence. The abusive epithets that he heaped upon his opponents, and the death and pestilence to which his prophecies habitually consigned his enemies, created a veritable scandal that aroused Government to the necessity of keeping the Messiah within manageable limits. The District Magistrate of Gurdaspur told him that he was going too far, and made him sign an agreement that he would no longer revile his enemies and that he would desist from publishing

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revelations predictive of anybody's death or ruin. If his revelations emanated from God, here was an opportunity to stand up for them and to part with life and all rather than have silence imposed upon his oracle. That he readily accepted the conditions dictated to him, shows that his prophethood was no more than lip-deep.

It is the way of prophets to hearten the righteous and warn the wicked. They carry on their work and deliver the message they are charged with. No persecution can daunt them ; it only serves as an incentive to redouble their efforts. Their voice remains clear, firm and unstiffed, come what may. And when the world has finally refused to listen to them, when suasion has reached its limit, they appeal to the judgment of God, from which there is no escape. The Deluge came when Noah invoked God's judgment on his persecutors. The Pharoah defied Moses,

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and his mummified remains tell their own story. It is nothing short of blasphemy to mention Ghulam Ahmad beside the great teachers of the world. Necessity alone could, perhaps, excuse us. Ghulam Ahmad's revelations found their exorciser in the District Magistrate. Peter's conduct in denying Jesus was far less dishonourable than the Messiah's who left his revelations in the lurch the moment the authorities frowned at them. He dealt his prophethood a deadlier blow than any of his enemies could have done, and committed moral and spiritual suicide. Need we any more pursue the parallel instituted by this Messiah between himself and Jesus Christ?

Ghulam Ahmad claimed in his capacity as Messiah that he had been sent to "smash the Cross" and extirpate the Antichrist. That was a challenge to Christendom and to its foremost representative in the East. He sought

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to mitigate the severity of his claim by interpreting Antichrist to be no other than Christian missionaries. The Antichrist was to be worsted in argument rather than on the field of battle. Wordy warfare with Christian missionaries was wholly to engage Christ in his second coming. The Mirza dare not suggest that Christian missions have their root in imperial expansion, that so long as imperialism endures its missionary adjuncts must remain, and that Antichrist cannot die while imperialism lives. The Messiah is all the wiser for his sojourn amongst the Jews of yore, and is determined not to reopen the fatal chapter of crucifixion. He blesses imperialism and curses its child. He swallows the camel and strains at the gnat.

Fifty years have passed since Ghulam Ahmad opened fire on Antichrist. Has he achieved the victory over the Cross which was the most trumpeted

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item on his programme? There can be no doubt as to the answer. The Qadianis allege that the Mirza has riddled the Cross with his shots.* That is the greatest falsehood ever uttered. The Cross has the world at its feet, and is perched on heights unknown to it in Mirza's time. Did not the Mirza himself publicly pray all his life that the whole world might come and remain under its sway till the Day of Judgment? The Cross with its big battalions has come to the rescue of the Messiah's prayer and has justified the confidence he reposed in it. The Mirza's war with Antichrist is a blind and a camouflage. The co-operation between the two is as close and unfailing as that between the blades that together constitute a pair of scissors.

* If words were bullets, Nietzsche must bear the palm.

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CHAPTER VI

SIGNS AND WONDERS

THE *Haqiqat-ul-Wahy* (Truth about Revelation) is the last of Mirza Ghulam Ahmad's works in which he recounts the signs alleged to have been granted him by God. He claims that one who has read that book from title-page to colophon cannot fail to be convinced of his revelation being veracious. He enumerates his prophecies in support of his claim and tries to swell their number by repeating very many of them several times over. They dwell at length on his pecuniary gains, on the discomfiture of his enemies, and on his successes in the field of litigation. He prides himself on the unerring fulfilment of his prophecies, and is at pains to impart his own enthusiasm to his readers.

We shall select and examine some of his prophecies to see whether his claim

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can stand the test, the only test it admits of. But we cannot help feeling amused at the audacity with which he argues from his prophecies to his prophethood. It is true that prophethood prophesies but not that all prophesying is prophethood. Prophecies do not make one a prophet. They are not indicative, nor need they be suggestive, of spirituality in him who makes them. The Mirza's prophecies are the mainstay of his prophethood and he advances them with a bluff not unlike the card-sharper's. He seems to count on the future as if it were an accomplice in his designs. It would be interesting to see how he came to presume upon the unseen.

Modern Psychology, with its leanings primarily abnormal, has brought no more than the tyro's interest to bear upon the subject of dreams. The study of how far dreams are predictive of the future has yet to be undertaken. Materials exist,

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but no scientific use has yet been found for them. That dreams are nothing but mental waste, ill-assorted and purposeless, cannot stand scrutiny. It is undeniable that some of our dreams have as clear a perception of the future as memory has of the past. There are persons whose dreams habitually dwell on the future and come true. We have reasons to believe that Mirza Ghulam Ahmad had second sight which went on getting myopic from ill-usage as years passed. His visions filled him with spiritual conceit, and their frequency served only to heighten it. He came to be obsessed with the thought that he was a seer. His dreams began increasingly to reflect this waking preoccupation of his and convinced him rather against his will that God had elected him to the apostolic office. That he did not give in without a struggle is evidenced by his persistent refusal to listen to his revelations which seemed intent on doing

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him all the honours due to a prophet. Had he restricted himself to the position that seeing visions and foretelling events did not suffice to equip one with prophethood, we would have had no quarrel with him. He himself admits that it is quite possible for a harlot to dream a predictive dream in the arms of her guilty partner. But egotism led him to make an exception on his own behalf and to claim divine origin not only for his dreams but also for his passing thoughts and whims. A prophet's wish, he would assure us, has the force of a prayer granted and his reveries are nothing short of inspired. Ghulam Ahmad over-reached himself, and his prophecies led to his and their own undoing.

We must not forget, while considering his prophecies, the lofty claims they are meant to uphold. Although Ghulam Ahmad protests, over and over again, that he is essentially one of the Prophet

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Muhammad's creatures and that his prophethood shines with the Prophet's lustre, he is not content with a subordinate, second-hand and shadowy prophethood. He claims at once a perfect equality with, and a decided superiority to, every other prophet. He says that no prophet had been given as many signs as were granted him. The Prophet worked three thousand miracles, while he (Ghulam Ahmad) had adduced three lakhs of signs in support of his own prophethood. "Let alone Jesus, the son of Mary, Ghulam Ahmad is by far his superior.....Had Jesus lived in my time, he could not have accomplished what I have.....Had God favoured Noah with the signs that he is fortifying me with, the Deluge would not have overtaken his people." None but Ghulam Ahmad or a mad man could urge such wild and impudent claims.

The reader is now invited to have a glimpse of the Messiah's exhibits. We

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shall let him recite his own story :

I

“ It is God’s custom towards me that He informs me, beforehand, through a revelation or a vision, of the moneys and presents that I am to get. And the signs of this sort would be a little over fifty thousand.”

—*Haqiqat-ul-Wahy*, p. 233.

II

“ Some mischievous people had reported to the British Government that my income consisted of thousands, suggesting that it was taxable. God revealed to me that their machinations would come to nothing, and so it came to pass.”

—*Ibid.*, p. 216.

III

“ I was brought up for trial in a case arising from non-observance on my part of a certain provision of the postal law, punishable with a fine of Rs. 500 or six months’ imprisonment. To all

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appearance, there seemed no way out for me. I prayed and God communicated to me in a dream that the case would end in fiasco.....The case was accordingly dismissed on the very first hearing."

—*Ibid.*, p. 237.

IV

"It was revealed to me once that I was to get Rs. 21. This revelation was communicated to the Arya Samajists referred to many a time. I was given to understand in the revelation that the money would be received that very day. A certain patient Wazir Singh by name came that very day and paid me a rupee.* And then it occurred to me that I would get the remaining twenty rupees by post. A trusty person was sent to the Post Office. He returned with the intimation that the post had brought me Rs. 5 only from Dera Ghazi Khan, accompanied by a post-card.

* The Messiah here introduces himself as a consulting physician.

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“This piece of news perturbed me, for I had let the Aryas know that I was expecting Rs. 21. They knew that I had already received rupee one. The news from the Post Office disconcerted me beyond description and plunged me in utter despair. I read from the signs that the Aryas, who had been made aware of my prophecy felt inwardly pleased to have within their grasp an opportunity to belie me. I felt extremely worried. I was, then, inspired with the idea that Rs. 21 had arrived and that it was not to be doubted. I announced this, which provoked further ridicule, because it had been made public that Rs. 5 only had been received (in the Post Office). Chance led one of the Aryas to the Post Office, where the postal clerk told him on inquiry, or of his own accord, that Rs. 21 had been received and not Rs. 5 as had escaped his lips before. And there came along with the money a post-card from

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Babu Ilahi Bux, an accountant. The money reached me on September 8, 1883 the very day I had the revelation to the effect. To commemorate the blessed day and to make the Aryas bear witness to the fact, sweets worth a rupee were distributed among themso that they might *remember* the sign by reason of the sweets, if for no other."

—*Haqiqat-ul-Wahy*, p. 305.

V

"Once on a Railway journey to Ludhiana, I was inspired with the words, 'one half belongs to thee, the other to thy cousins.' The revelation foretold the death of Imam Bibi, one of my cousins, and the equal division of her landed property between myself and her other blood-relations. My companions were informed there and then of the revelation. It came to pass as predicted: the woman died. I got one-half of her property, and the remaining half went

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to her other relations."

—*Nazul-ul-Masih*, p. 213.

VI

"There were two houses adjoining mine and they did not belong to me. I felt the necessity of extending my house because of its insufficient accommodation. It was shown me in a vision that the big platform on the neighbouring site would be replaced by an extensive courtyard. I saw the eastern part of that site pray for becoming a part of my house and the western say 'amen.' The revelation was announced to hundreds of my followers and advertised in the newspapers. Later on, I came in possession of both the houses by purchase as well as succession, and guest rooms replaced various parts of the houses in question. It was difficult for me to acquire these, and nobody could have foreseen that it would be so."

—*Ibid.*, p. 379,

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VII

“Our livelihood and comfort entirely depended on my father's income which was very meagre. None of the outsiders knew me. I was an obscure person, living in oblivion in a wilderness like Qadian. Then God according to His promise made a world incline towards me and succoured me financially by (granting me) victory upon victory, which no words of mine can sufficiently thank Him for.

“Circumstanced as I was, I could have hardly expected my takings to amount to even rupees ten a month. But God Who raises up the humble from the dust and makes the proud kiss the dust came to my rescue, and I can say with certainty that I have received by now nearly three lakhs of rupees, and possibly more.

“Those inclined to doubt my statement might well refer to the Post Office registers for the last twenty years, to

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form an idea of the vast income to which a door has been opened during this period. My receipts have not been confined to postal money orders. Thousands of rupees have been presented me by visitors to Qadian; and currency notes are also sent me enclosed in envelopes." — *Ibid.*, pp. 211, 212.

VIII

"It was in March, 1905, that I was at my wit's end for money to provision my guest-house. Guests were pouring in, and money had made itself comparatively scarce.....I dreamt on the 5th of March that a person who appeared to be an angel came before me and rained money upon me. I asked him what his name was. He declined to tell his name. Pressed again, he said, 'My name is Tichi.' Tichi is a Punjabi word meaning comer-in-the-nick-of-time. The materialization of this dream was made possible by God in the form of

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postal money orders and direct receipts from individuals. The monetary gains amounted to thousands and excelled all expectations. Just a perusal of the Post Office registers from the 5th March, 1905 to the close of that year, in verification of my statement, will give an idea of the money received."

—*Haqiqat-ul-Wahy*, p. 332.

IX

" My following includes respectable Government officials like Deputy Collectors, Extra Assistant Commissioners, Tehsildars..... and Raíses, Jagirdars, educated F.A.'s, B.A.'s, M.A.'s and wealthy merchants of the Punjab and India. In short, all those possessing wisdom, knowledge, power and pelf, those holding offices under the Crown, Raíses, Jagirdars, and those descended from nobles and saints, millions have joined and are joining this community."

—*Kitab-ul-Bariah*, p. 171.

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This is the stuff that Ghulam Ahmad's dreams are made of. It is on money that his attention is mostly riveted. It is money, its acquisition, that bulks larger than anything else in the realm of his achievements. That his hunger after money is insatiable is shown by the frequency with which he returns to the subject and by the enthusiasm with which he lingers over it. Money seems to make his prophethood go. God's Godhead comes chiefly to be exercised in His hourly messages to His beloved that money is leaving men's pockets to fill his. Ghulam Ahmad expects his followers to be regular in their monthly payments to him on pain of excommunication. The Messiah is undisguisedly impatient of those who keep in arrears. Defaulters for a period of three months are to be ostracized. The way the Mirza's mind works could be gauged by the conditions on which he made burial in the "Cemetery

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of Paradise" to depend. The first two requirements are as follows : " Whoever wishes to be buried in this cemetery must contribute his quota towards its maintenance. Only those are entitled to a burial place therein who bequeathe one-tenth of their belongings to the cause, to be utilized in the spread of Islam and the Quran." The third and last condition is that the candidate for burial in the Messiah's grave-yard must be a true Muslim.* The ability to pay weighs with Ghulam Ahmad more than true faith. He has no use for piety accompanied by an empty pocket. It is easier for a camel to pass through needle's eye than for a virtuous but penniless person to enter the Messiah's paradise. Ghulam Ahmad's utterance places rank above virtue. Whenever he speaks of converts to his cause, he gives the first place to his Raíses, Jagirdars and "educated F.A.'s,

*The Messiah and his household are privileged exemptees.

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B.A.'s, and M.A.'s." The ulema and saints come last. He gives prominence to the rich, who are, thus, easily drawn into the money-grubber's toils. The prophets have found their persecutors among the rich and their supporters among the poor. A prophet who peoples his heaven with the rich is a pretender.

His prophecies, the fulfilment of which is the Messiah's pride, admit of working the oracle. A prophecy promising him pots of money, advertized in his papers, or propagated by word of mouth, cannot fail to be responded to by his followers. That he will come into the landed property of a relative who is to die without issue, cannot reflect much credit on his inspiring angel. Nobody can despair of purchasing his neighbour's house in order to extend his own, so long as one is in cash. It is no miracle to evade the income-tax assessor, nor to predict and obtain acquittal in a British

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court guided by law and evidence. Are these the signs that his prophethood is so fussy about?

We shall now consider two of his most important prophecies, which the Mirza himself wanted to be understood as the measure of his truth or falsehood. He declared in unambiguous terms that his prophethood would stand or fall with these prophecies. The first of these concerns a lady Muhammadi Begum by name and not very distantly related to him; and the second pertains to Maulvi Sanaullah of Amritsar. The Mirza sought to espouse the former and vanquish the latter. We are to see how far he succeeded in these undertakings.

THE MESSIAH IN LOVE.

Muhammadi Begum's parents were both of them Mirza Ghulam Ahmad's first cousins. Her relatives, the Mirza tells us, were steeped in scepticism and unbelief. We cannot let this statement

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pass unchallenged. The average Punjab villager is ignorant and unsophisticated. He firmly sticks to the religion of his ancestors, and remains undisturbed by *isms* which lie beyond his ken. The relatives of Muhammadi Begum were hostile to Mirza Ghulam Ahmad's claim, and in that lay their unbelief. The Mirza says that they asked him for a sign, which the Mirza hastened to proffer with a vengeance. An occasion arose which seemed to give Mirza Ghulam Ahmad an advantage over Ahmad Beg, the father of Muhammadi Begum. Ahmad Beg's sister was the wife of Ghulam Ahmad's cousin Ghulam Hussain, who had disappeared twenty-five years back and had not since been heard of. Ghulam Hussain's landed property had then passed to his wife. Ahmad Beg obtained his sister's consent to the transfer of her land to his son. The transfer deed could not be valid unless

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Ghulam Ahmad, who was partly entitled to that property, agreed to it. Ahmad Beg begged of Ghulam Ahmad to sign the transfer deed. Mirza Ghulam Ahmad would have us believe that he was about to affix his signature to that deed, when suddenly an idea flashed on him. "I am in the habit of referring affairs of moment to God," says he, "and that was my reply to Ahmad Beg." God wanted the Mirza to ask for the hand of Ahmad Beg's daughter Muhammadi Begum as the price of his signature. The Mirza told Ahmad Beg that the match proposed in heaven would be a source of blessing to the bride's relatives. But if they did not agree to the proposal, the girl would come to a sad pass; the man she married would die within two years and a half of the marriage, and her father within three years of the same date. The Mirza started his overtures in 1886, and tried his utmost to win Ahmad Beg to consent.

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We translate some of the passages from his letters to the relatives of Muhammadi Begum. Writing to one Mirza Ali Sher he says, "I have heard that the girl is going to be married a day or two after the 'Id, and that your family has a hand in the affair. You can well understand that those who participate in this wedding are the bitterest of my enemies, not only mine, they are the bitterest enemies of Islam. They want to ridicule me in the eyes of the Christians. They want to please the Hindus. They reck not of Allah and his religion. They are fully determined to humiliate me and black my face.....Am I a sweeper or a tanner that they feel ashamed of giving their daughter to me in marriage.....I have written them letters begging of them not to break with me....I have let them know that should they persist in the course they are pursuing and refuse to break off this engagement, then, as you

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wish it, my son, Fazl Ahmad, cannot keep your daughter, his wife, in wedlock. The day Muhammadi Begum is married to anybody else, your daughter shall cease to be Fazl Ahmad's wife. If he does not do that, I will disown and disinherit him."

He once again addresses a piteous appeal to Ahmad Beg: "You are perhaps aware that my prophecy has gained wide publicity. I believe it is known to ten lakhs of men. A world has its gaze fixed upon it. And thousands of *padris* are maliciously—I had rather said foolishly—awaiting my discomfiture..... I beg of you to be instrumental in the fulfilment of this prophecy so that God's blessings may alight upon you. Nobody can quarrel with God. What is fixed in heaven cannot alter on earth...May God instil into your heart what He has inspired me with."

Mirza Sultan Ahmad could not

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reconcile himself to his father's senile craze, and he seems to have exerted himself to bring about the slip between the cup and the lip. Let us hear what Ghulam Ahmad has to say in this connection :

“My son, Sultan Ahmad, is doubly guilty. In the first place, he sought to oppose the religion of the Prophet and wanted opposition to triumph over it... secondly, he considered me, his father, the merest nonentity, and girded up his loins in opposition to me, and carried his opposition, by word and deed, to a point beyond which it could not go..... Therefore, I publicly declare that Sultan Ahmad stands disowned and disinherited, and his mother* divorced with effect from the date on which that girl (Muhammadi Begum) is married to anybody else. And his brother Fazl Ahmad shall fare no better, if he does

* The Messiah proved as good as his word.

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not part with his wife, who is a niece to Ahmed Beg."

Mirza Ahmed Beg refused to yoke his fifteen-year old daughter to the man who was past fifty and a chronic sufferer from debility. But the jilted lover did not lose hope. Muhammadi Begum's marriage with Sultan Muhammad was not considered by him to be the *finale*. He made bold to declare :

"I do not say that all is over. The affair is yet to progress. It will go on. It is a decree of fate, immutable and final. Its time will come..... you will see that I make this prophecy the measure of my truth or falsehood. It was God who inspired it."

Mirza Ghulam Ahmad spoke no less emphatically in the course of a statement before a court of law :

"It is a fact that the woman has not been married with me. But she will be married to me.....In this very court,

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things which are not from me but from God have been covered with ridicule. The time will come.....when all will hang their heads in shame.....That woman is still alive. She cannot but be joined with me in marriage. It is not merely a matter of hope but faith. It is God's decree and unalterable."

The prophecy regarding his marriage with Muhammadi Begum resolves itself into various parts. (1) Sultan Muhammad was to die within two years and a half of his marriage, (2) and his father-in-law, Mirza Ahmad Beg, within three years of that marriage. (3) The widow was, then, to be espoused by Mirza Ghulam Ahmad That Sultan Muhammad was mentioned first could only mean that he was to die first. There could be no point in giving Ahmad Beg the second place on the Messiah's death-roll and the longer of the two terms, if he was not to witness the death of his

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son-in-law, the widowhood of his daughter and die crest-fallen. Any other interpretation of the prophecy is not only unwarranted, but tantamount to an admission that Ghulam Ahmad's utterance lacks order as well as sense. The death of Ahmad Beg, six months after the marriage of his daughter, was hailed by Mirza Ghulam Ahmad as the first fruit of his prophecy. The prophecy required Ahmad Beg to follow rather than precede his son-in-law to the grave. But his death occurring before its time set the prophecy at naught. Ghulam Ahmad had the effrontery to restate his prophecy in the light of that circumstance. Had he not predicted that Ahmad Beg would die within three years, and had not the prophecy already proved telling? The part relating to Sultan Muhammad was vital to the prophecy; he would indeed be an impostor if he went to the grave with the prophecy still on his

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hands. He counselled his enemies to wait and see. Let it be admitted here that the death of Ahmad Beg coming as it did close upon the prophecy must have made converts of some who had only vaguely heard the Mirza talk of Ahmad Beg's death a few months before and who little knew of the unfailing antecedents that were to mark its coming. We are told that the death of Ahmad Beg stunned his family, and they shuddered at what might follow. The fears of those over whom the Mirza's prophecy hung like the sword of Damocles were quite natural, though by no means justified or well-founded. We have yet to see how far the Mirza's prophecy was borne out by the events.

Sultan Muhammad, the husband of Muhammadi Begum, proved, however, to be a hard nut to crack. He proved as little amenable to the Mirza's threats as his father-in-law had been. Nothing

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could intimidate him into abandoning his wife to the Messiah's harem. He set the prophecy at defiance, and he did not die. The Mirza for a time contented himself with extending his term. But as the years grew upon him, and Sultan Muhammad continued to be intractable, he lost heart and hope, and explained away his prophecy. Sultan Muhammad had been spared, precisely because he had repented having checkmated the prophecy. But we cannot believe this. The only penance that he could have done was to divorce his wife and lead her by the halter to the Messiah's presence. Penitence does not lie in moping, sighing or shedding tears over the past. But it consists in dispossessing oneself of the material advantages that accrued to the sinner from the sin, and in making amends for the wrong. If Sultan Muhammad did not do that, and he certainly did not, he cannot be said to have repented

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for his sin.

Sultan Muhammad seems to have borne a charmed life, in view of the Mirza's imprecation upon it. He was a combatant during the Great War. Had a bullet struck him down, the followers of Ghulam Ahmad would have discerned in it the hand of God smiting the outlaw who crossed the Messiah's love. Sultan Muhammad, while on active service in France, received a wound that very nearly killed him. And he seems to have been providentially spared to be a living refutation of the prophecy that had designs upon his life, wife and all.

Much ingenuity has been wasted by Ghulam Ahmad's votaries to prove that his prophecy concerning Muhammadi Begum has brought no disgrace upon its author. It is suggested that Sultan Muhammad's repentance warded off the death that stared him in the face. We have already shown the hollow nature of

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this plea. Hakim Nur-ud-Din who succeeded Ghulam Ahmad as head of the Ahmadia community thought that the prophecy left room for marriage between a son, grandson or great-grandson of Mirza Ghulam Ahmad and daughter, granddaughter, or great-granddaughter of Muhammadi Begum. Maulvi Muhammad Ali, the head of the Lahore section of the Ahmadis, seems to offer an apology on behalf of his master. "It is a fact," he says, "that the Mirza had said that his marriage with Muhammadi Begum would take place, and it is also a fact that it did not.....it is far from just to go on harping upon one prophecy to the neglect of others, the fulfilment of which is testified to by thousands.....In order to arrive at a correct conclusion it is necessary to see whether all the prophecies had come true or not." But Mirza Ghulam Ahmad would have none of it. He staked his prophethood on that issue.

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And we must take him at his word.

There is another interpretation put upon the Muhammadi Begum affair which shows both Ghulam Ahmad and his exponents in a ridiculous light. It is held that Ghulam Ahmad misunderstood his revelation. He took Muhammadi Begum for a particular girl, and therein lay his blunder. It is suggested that the Muhammadi Begum of Ghulam Ahmad's prophecy was not a proper but an attributive name signifying propagation of Islam. And who can deny, it is urged, that the Mirza was celestially wedded to this bride ?

The Mirza would not have thanked the reader of this fantastic meaning into his prophecy, and would have denounced him for an infidel. The fact remains, whatever his followers may say to the contrary, that the Mirza was vehemently in love with Muhammadi Begum and that, his age and pursuits being considered

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positive disqualifications for the match, he thundered out curses in the name of heaven to frighten Ahmad Beg into submission and the girl into his arms.

THE MESSIAH AT WAR.

We shall now take up Ghulam Ahmad's prophecy concerning Maulvi Sanaullah. We shall again let him speak his mind. He wrote to Maulvi Sanaullah a year before his death :

“Your paper the *Ahl-i-Hadis* has been vilifying and lampooning me since long. You have always called me therein a cursed person, an impostor, Anti-christ and a creator of discord. You represent me to the world as a liar, impostor and Antichrist.... I have suffered at your hands a great deal, and have borne it all patiently. But I see that I have been sent to this world to propagate Truth and that you are keeping the world away from me by spreading falsehood against me, and that you accuse and

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revile me in the strongest possible terms. If I am the liar and impostor that you often depict me in each issue of your paper, then I will perish in your lifetime ; —because I know that a creator of discord and an impostor does not live long and that he perishes ignominiously, with his shame writ large under the eyes of the worst of his enemies. It is better that he should perish rather than lead men astray. And if I be not an impostor or a pretender, and if I be the Promised Messiah, exalted in communion with God, then I hope, by the grace of God, that you will not be spared the chastisement that God is wont to inflict upon those who repudiate (His signs). If you do not fall a prey to mortal diseases like plague and cholera, then, indeed, I am an impostor.

“ This is not a prophecy that I have been revelationally authorised to make, but a prayer invoking God’s judgment.

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And I pray God that if my claim to Messiah-hood is a fabrication, that if I am a creator of discord and an impostor, and that if I invent lies day and night, my death may come during Maulvi Sanaullah's lifetime and that he and those of his group rejoice therein.....But if Maulvi Sanaullah is wrong in slandering me, then I pray he may perish during my lifetime, not from human hands* but with fatal diseases like plague and cholera, unless he publicly recant the vile abuse that he has been considering a matter of duty to fling at me. Amen !

“ I have suffered a great deal at his hands, and have borne it all patiently. But I now find that his foul utterance knows no limit. He considers me worse than thieves and robbers, whose existence is a menace to the world. He thinks me

*He relegates Maulvi Sanaullah to a death out of the common run. That he should talk so lightly of perishing from human hands and view it as a lesser punishment reads curiously into his character.

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to be the worst man living, and has spread in countries far away that I am a creator of discord, a thug, a shop-keeper, a liar, an impostor, and an evil-doer.

“ I find that these slanders are calculated to exterminate my following and to demolish the structure raised by the hand of God.....O God, decide between me and Maulvi Sanaullah. Let the liar and the creator of discord perish before the truthful. Amen ! In the end Maulvi Sanaullah is requested to publish this letter in his paper. Let him write whatever he may below it. The decision *now* rests with God.”

This letter was published in April, 1907. Ghulam Ahmad died thirteen months after, in May 1908. That can have no other meaning except that he fell a victim to his own prayer. The followers of Mirza Ghulam Ahmad confound the issue, and say that his death had nothing to do with this episode. They tell

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us that Mirza Ghulam Ahmad had challenged Maulvi Sanaullah, in the letter quoted above, to a supplication duel, a spiritual tug-of-war, to decide between them. And a duel requires the mutual consent of parties, without which it cannot be fought. Since Maulvi Sanaullah refused to join in the Messiah's prayer—that the self-seeker might perish before the truthful—the affair ended there and then. And the death of Ghulam Ahmad, a year later, cannot be said to proceed from his desire to try conclusions with Maulvi Sanaullah.

Mirza Ghulam Ahmad's letter is before us. It does not admit of the construction put upon it. The Mirza invokes God to punish the wrong-doer, whether it be the Mirza himself or Maulvi Sanaullah. There is no talk of the challenge; the word nowhere occurs in the text of the letter, or in the bold headline which has in view the "last judgment"

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and no contest. The very spirit of the utterance is against a contest. No preliminaries of a duel are mentioned or decided upon. The Mirza proceeds *ex-parte* against Maulvi Sanaullah and hastens to fasten the rope round his neck. The Maulvi is positively debarred from having his say in the matter. Let him say what he may. That would be beside the point. "The decision *now* rests with God."

If Maulvi Sanaullah construed the Mirza as inviting him to a duel, he committed a mistake. The terms in which the Mirza had couched his prayer left the Maulvi no option to make the contrary asseveration. Whatever he might say would be irrelevant and uncalled for. And if the Mirza affected to clinch the bargain with Maulvi Sanaullah on the terms offered by the latter, he did it precisely because he wanted to wriggle out of his rash utterance. The Mirza's

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letter stands. Whatever he may have said to dilute its severity, must be an after-thought and go against him.

His retreat was cut off. He died of cholera a year after he had threatened Maulvi Sanaullah with the same fatality. Maulvi Sanaullah continues to live and his war-cries have not ceased to disturb the peace of his adversary's grave. "And in this there is a sign unto those who reflect."

OMISSIONS AND COMMISSIONS

CHAPTER VII

OMISSIONS AND COMMISSIONS

It is the glory of a prophet that his personality is refulgent with the message of which it is the vehicle. His utterance is guaranteed against error, and his character a faithful illustration of his preaching. It is his mission to establish the kingdom of God on earth. And it is his personal example and magnetism that draw recruits to his cause. The most crucial thing about a prophet is the way he conducts himself towards his fellow-men and comports himself under severe trial. It is essentially the MAN that furnishes the key to the PROPHET. The lapses of the former are fatal to the latter.

Almost enough has been said to show that Ghulam Ahmad the man provides the strongest argument against Ghulam Ahmad the prophet. The present chapter will amplify this thesis.

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We know that it was the *Baraheen-i-Ahmadiyya* that brought Mirza Ghulam Ahmad to the fore. He had not appealed in vain for donations towards its publication. It was the munificent response by the Muslim community that made it possible for the Mirza to bring out his work.

Mirza Ghulam Ahmad has not been able to clear himself of the charges levelled against him in this connection. His work fell short of the expectations of those who had liberally contributed towards its publication. It was alleged that neither its volume nor its contents covered the field that the Mirza had promised it would. It was also urged that Ghulam Ahmad had made free with the money he had collected in advance of his book. We should have felt little inclined to expose his dirty linen, had not our silence on this point run the risk of being construed as acquiescence in the

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claim advanced on behalf of Ghulam Ahmad that the man had an immaculate character and reputation before he introduced himself to the world as Mehdi and Messiah. It was the author of the *Baraheen* that grew into a prophet. A scandal attaching to the former cannot dissociate itself from the latter.

Mirza Ghulam Ahmad had a craze for number ; he speaks of his followers his prophecies and his exchequer as comprising millions. He seems greatly to prize number, and that is his foible. It was his inordinate love of quantity that led him to declare that his *Baraheen* would contain three hundred arguments for the truth of Islam. It was childish to make such a promise, and still more childish on the part of others to have taken him seriously. The *Baraheen* showed its capacity to be much more limited. Its author was accused by the vulgar herd he had catered for of being a promise-breaker

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and a swindler. Ghulam Ahmad took up the cudgels for himself, but his defence is an apology for one. He told his critics that God had dissuaded him from completing his arguments, that his investiture with Messiah-hood had absolved him from the promise he had made when he was not the Messiah, and that he was prepared to return their moneys to those who might have reason to believe themselves defrauded. He labours the point that circumstances alter cases, and his over-emphasis thereon evidences an inner disquiet which his long and loud utterance is powerless to subdue. He says it was his original intention to write the *Baraheen* in fifty parts, but that he had confined it to five. "*Is not five as good as fifty? There is just the difference of a nought.*" The mentality underlying these words is significant enough. One who can slip into this sort of phraseology with natural ease can only be a

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habitual thrower of dust in men's eyes. He gulps down with a coarse witticism what should have stuck a more conscientious man in the gizzard. That Ghulam Ahmad showed himself ready to compensate those who considered themselves tricked out of their money does not show that he had a clean record, rather that he had lost early enough in his career the opportunity to prove that he could be relied upon to fulfil his trust.

Money was the Messiah's weakness from the first, and a weakness that he could not overcome. If S. Sarwar Shah, one of his disciples, is to be trusted—and there is no reason why he should not be—Mirza Ghulam Ahmad was suspected by Khwaja Kamal-ud-Din and Maulvi Muhammad Ali of diverting into private use the money of which he was the custodian. These two men, by far the most enlightened of his followers, wanted the Messiah to transfer management of the

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guest house from his to more representative control. M. Muhammad Ali wanted to know what the Messiah did with all the money that passed into his hands, as the guest house did not cost much. The Khwaja agreed with this, and frequently mentioned in private talks that the Mirza rolled in luxury while he persuaded his followers to curtail their expenditure and contribute liberally to the common fund. The Mirza complained a few days before his death: "Maulvi Muhammad Ali considers me a swindler... what have these people to do with the money. All this income would stop if I withdrew myself to-day."* The reader may mark the Mirza's anxiety to treat money as his "reserved subject" and his prophethood as a private concern. The proceeds of his prophethood are *his* income. Why should *he* be asked to render an account?

* This extract forms part of a letter that the Bashir-ud-Din wrote to Hakim Nur-ud-Din,

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Mirza Ghulam Ahmad is known to have lived like an Oriental prince. He paid extravagant prices for his tonic medicines of which he was no mean connoisseur. In his letters to Hakim Nur-ud-Din he descants upon their virtues, and says how they brought him back to life, just at the time his second marriage was putting an incredible strain on his vitality and he had given himself up for lost. He attributes his children by his second wife to those wonder-working restoratives. The Messiah seems to have been an occasional sipper. The letter in which he asked for Tonic Wine has been preserved.*

Ghulam Ahmad spent money like water on gorgeous dresses and costly jewellery for his wife. He expected his followers to practise strict economy and

* In an article published in the *Paigham-i-Sulh*, dated March the 4th, 1934, Dr. Basharat Ahmad is of opinion that it can bring no reproach on the Messiah if his overtaxed health rendered occasional use of rum and brandy necessary. But it is by no means complimentary to this twentieth-century prophethood that it should have been handicapped by jaded nerves.

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inure themselves to poverty and self-denial, in order to effect savings for the cause. Khwaja Kamal-ud-Din seems to have been an unsparing critic in private of the reckless waste of money that was a conspicuous feature of Ghulam Ahmad's household. S. Sarwar Shah tells us that Khwaja Kamal-ud-Din once expressed himself on this delicate subject to this effect :

“We have been telling our wives that we ought to lead our lives as the Prophet and his Companions did. They contented themselves with coarse food and clothing. They dedicated their savings to Allah's cause, and we ought to do likewise. We have been sermonizing like this and saving money for Qadian. But when our wives went to Qadian and saw things for themselves, they got cross with us on return home, and gave the lie to our sermons. ‘You are liars,’ they said, ‘we have been to Qadian and seen

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the life of the prophet and his companions. We have not one-tenth of the comfort and luxury that women in Qadian have. And after all the earnings are ours. The money that is remitted to Qadian is expressly meant for the cause. You are liars and have been deceiving us all the time. You can befool us no longer.' And now they do not give us money to be sent to Qadian."

S. Sarwar Shah goes on to say:—

"Then the Khwaja continued: 'The reply that you generally give to questions like this will not do, for I know all.' And he (Khwaja) dwelt at length on certain purchases (for the Messiah's household) of fineries and clothes...I was feeling all the time that God's wrath was upon us, and was praying that I might be saved therefrom."

We owe these home truths about the Messiah to the recriminations resulting from the split in his ranks. Ghulam

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Ahmad's life is more befitting a hardened man of the world than a prophet. He squanders money as only that person can who has not had to sweat for it. One who lives on the fat of his followers must be called a parasite and a vampire. Ghulam Ahmad is the last man upon whom prophethood could devolve.

Ghulam Ahmad's dealings with his first wife and his children by her show him to be a man with a heart of stone. He was far on the wrong side of forty when he took a new wife in defiance of saner counsel. He then thought of divorcing his first wife.* Piteous were the appeals of the lady who was now middle-aged and had given him two sons. "Where am I now to go with my grey hair?"—she plaintively urged. The Mirza spared her

* His excuse was that he could not maintain Islamic justice between two wives. He should not have gone in for a second wife, if it meant discard of the first. His conduct in this respect is far from Islamic. He showed himself determined to do a greater wrong than the one he seemed anxious to prevent.

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the divorce on her agreeing to forego her rights and live under his roof on sufferance and as a cast-off. Such were the conditions he exacted from his first wife. She continued to eat the Messiah's bread till she earned her divorce by siding with Muhammadi Begum's relatives a few years later. Ghulam Ahmad's personal example must militate against his prophethood.

The Mirza's second marriage was hardly justified by necessity, physical or domestic. He admits that his procreative energy was at its lowest ebb at the time, and that his marriage would not have borne fruit but for his sovereign tonics.

Mirza Sultan Ahmad, the eldest son of Ghulam Ahmad, did not forget the treatment meted out to his mother, and he failed to reconcile it with his father's prophethood. He could not but recoil from his father when the latter made ready, a few years after he had taken a second wife, to espouse the

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fifteen-year old Muhammadi Begum. It must have hurt Sultan Ahmad's pride to see the old man making a laughing-stock of himself. He made a bold stand against his father who certainly could not be the Lord's Anointed. Ghulam Ahmad retaliated by excommunicating Sultan Ahmad and debarring him from his patrimony. Had he not rebelled from the faith and sided with its enemies? Certainly he would have been the most devout Muslim living, had he constituted himself the love-lorn Messiah's ambassador extraordinary and enabled his father to consummate the marriage that God had planned and celebrated in heaven. Sultan Ahmad's conduct appeared to his father unfilial and irreligious. The son washed his hands of a father whose prophethood would stick at nothing.

Fazl Ahmad, the younger brother of Sultan Ahmad, sustained at his father's

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hands "the most unkindest cut of all." His wife whom he adored was Muhammadi Begum's first cousin. The Mirza's overmastering passion led him to threaten Fazl Ahmad's in-laws with the direst of consequences for their daughter if they did not have Muhammadi Begum surrendered to one who declared himself her lord and master. But the relatives of Muhammadi Begum who rightly considered their honour at stake refused to be cowed down. Ghulam Ahmad required of Fazl Ahmad, who could not say bo to a goose, to pronounce a divorce upon his wife. But the victimized man could not make up his mind to take leave of the woman who was being torn from him. The couple continued to live as man and wife. It was his unenviable predicament that killed Fazl Ahmad. Ghulam Ahmad refused to give his son the burial service which is the last obligation of the living to the dead.

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The unrelenting persecution of Fazl Ahmad by his father landed him in an early grave. It was callous on Ghulam Ahmad's part to have grudged his son's corpse the last send-off. No Messiah, but an unforgiving, unforgetting, inveterately malicious person, could do this. His thwarted love claimed for its victims his own wife and sons. The man pursued his ends untrammelled by conscience, and the prophet laughed in his sleeves at virtue.

Ghulam Ahmad the preacher is primarily a debator wanting in tone and decorum. Like a debator he is anxious to defend *at all costs* the proposition he has identified himself with. He tries to turn the merest straws into serious arguments like one assured of applause from his sympathizers among the audience. And when arguments fail him, or when the sense of the house is against him, he becomes acrimonious, swears at

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his opponents and curses his auditors. But this is putting the thing very mildly. He slangs like a street-boy, easily provoked and utterly unrestrained. He repeats his anathemas as though the very physical act of giving them utterance delighted him. And when he curses an opponent in writing, he is not content to let a phrase or sentence express a thousand curses, but must write and count out the word of curse in bold letters a thousand times covering many a page. We do not propose to reproduce for the reader the pearls that this Messiah casts before his swine. The Mirza's vituperatives have been alphabetically arranged by his more painstaking students. In a hundred contexts, he terms his Scribes and Pharisees 'swine' and 'bastards' and their women-folk 'bitches'. It was not for nothing that the District Magistrate of Gurdaspur warned him to be more guarded in his utterance.

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Ghulam Ahmad's attitude to the British Government would show him to be an anti-prophet. Prophets come armed with divine authority to stamp out rebellion against God. Rulers are greater offenders in their eyes than the ruled. The Egyptian Pharaoh had enslaved the Israelites, divided them into factions, and made short work of their masculinity. Moses addressed the Pharaoh in terms of reproach and called upon him to desist from his ways. But the tyrant defied the prophet of God and was doomed.

The Prophet of Arabia invited the Roman and the Persian Emperors to submit to God; and the lukewarmness of the former and the recalcitrance of the latter encompassed the ruin of their empires. A prophet subjects his world to a searching revision. Neither men nor institutions escape him. He creates a mass consciousness and an upheaval. New forces are born which make kings

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tremble in the balance. Earthly power has to fear most from a prophet. The advent of a prophet is the most dreaded event in the history of an imperial power. All imperialisms are very much alike, Egyptian or Roman, Persian or British. There is little to choose between them. There can be no doubt that the civilized governments of to-day would put Jesus under lock and key, were he to be found one morning talking of the Kingdom of God as he did 1,900 years ago. Ghulam Ahmad must have been an imitation Christ if the powers that be found nothing unpalatable in his preaching. Only a false prophet could have panegyricized the rulers of his time as Ghulam Ahmad has done. He puts on the demeanour of a sycophant and a suppliant whenever he happens to speak of the British. He even goes so far as to take upon himself the rôle of a British spy. He renders himself hoarse over his

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services, and complains that they have not been requited. It seems that Government attached little importance, at first, to his propaganda. But as political discontent in this country became articulate and grew apace, they did not fail to avail of a prophethood revelationally loyalist and functioning very much like a branch of their publicity bureau. The Englishman does not seem to have taken long in overcoming his dislike of this papacy pining for affiliation with the Church of England. Qadian was patronized, and the representatives of the King-Emperor came to address the Caliph of Qadian by the title of 'Holiness'. The Bashir-ud-Din has taken full advantage of British condescension, and has by degrees made himself the virtual ruler of Qadian, seeking to cripple thereby the long arm that the law boasts. Prophethood cannot stoop to the methods that are the Messiah's stock-in-trade.

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We shall let him substantiate the grounds on which we take exception to his prophethood and its mission. He will, as usual, tell his own tale :

I

“I belong to a family which is staunchly loyal to Government. My father was in the eyes of Government a loyalist and a well-wisher. He was given a chair at the Governors' *darbars*. He is mentioned in Griffen's *Punjab Chiefs*. In 1857 he helped the British Government far beyond his means by providing them with fifty horseHis services earned him commendatory letters, most of which, I regret, have been lost. But three of them, which were printed long ago, have been reproduced in the margin.”

—*Kitab-ul-Barriah*, p. 3.

II

“After the death of my father and brother I led a retired life. But, nevertheless, I have been employing my pen

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in the service of Government. In all the works that I have written, I have preached loyalty to, and sympathy with, the British Government. I have made effective speeches against Jihad. I wrote books in Arabic and Persian costing me thousands of rupees. All those books were disseminated in Arabia, Syria, Turkey, Egypt, Baghdad and Afghanistan. I am sure they will bear fruit some dayI wrote my works out of sincere loyalty to the British Government, otherwise I had little to gain by publishing them in Arabia, Syria and the Islamic world.”—*Poster, dated September 18, 1897.*

III

“It is respectfully stated that this family has been constantly tried during the last fifty years and found unflinchingly loyal and prayed that Government be pleased to regard this sapling of their own planting with jealous care and (unfailing) interest, and instruct its

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subordinate officers to accord me and my followers a preferential treatment, in view of the loyalty of my family which has bled for the cause of Government.”

—*Tabligh-i-Risalat*, Vol. VII, p. 20.

IV

“I believe that the increase of my followers will thin out the ranks of believers in Jihad. To believe in me is to repudiate the doctrine of Jihad.”—*Ibid.*

“By far the greater part of my life has been spent in preaching loyalty to the British Government. I have written so many books denouncing Jihad and preaching loyalty to Government, and I have published so many handbills, that they would fill fifty *almirahs* if put together.”—*Taryaq-ul-Qulub*, p. 15.

V

“And again I ask: ‘Have my detractors among Muslims anything to their credit like the enthusiasm and constancy with which I have been helping

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Government and the cause of peace, and fighting the Jihadist mentality all these seventeen years?"—*Kitab-ul-Barriah*, p. 7.

VI

"After the death of my father, I disengaged myself from worldly pursuits and turned to God. The service I did the British Government was that I got about fifty thousand books, pamphlets and posters printed in this country and published here as well as in other Muslim countries. This service rendered by me is, I am proud to say, unique among the Muslims of British India."

—*Sitara-i-Kaisriyyah*, p. 3.

VII

"What I am driving at—and this speech of mine is supported by those I have delivered during these seventeen years—what I am driving at is this: that I am devoted to the British Government, with all my heart. Obedience to Government, and sympathy towards God's

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creatures—that is my principle. And that is just the principle to which every entrant into my fold has to swear. The fourth clause in the prescribed form of allegiance makes that amply clear.”

—*Supplement to Kitab-ul-Barriah*, p. 9.

VIII

“I could not have carried on in Mecca or Medina, in Turkey or Syria, in Persia, or Afghanistan, but only under that Government for whose prosperity I pray. And God has given me to understand in this revelation that this Government owes its greatness and prosperity to my being and my prayer, and its victories are due to me, for God gives His countenance to those whom I lend mine.”

—*Tabligh-i-Risalat*, Vol. VI, p. 69.

IX

“I cannot help thinking, many a time, whether the Government, for whose sake I have written and published many a book against Jihad and have been

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called an infidel, is aware of the services we are rendering it day and night.

“I believe that this benign Government will value my services some day.”

—*Tabligh-i-Risalat*, Vol. X, p. 28.

X

“It is necessary to include in this schedule the names of certain foolish Musalmans who in their heart of hearts consider Britise India to be *Dar-ul-harb* (enemy territory). I hope that our wise Government will guard these schedules as a state secret The names and addresses of these men are as follows

—*Tabligh-i-Risalat*, Vol. V, p. 11.

XI

“The printing and publishing of such books has cost me thousands of rupees. But, in spite of that, I have never wished to talk to the officials of my services.”

—*Tabligh-i-Risalat*, Vol. VII, p. 10.

XII

“I am perfectly happy under this

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benign Government ; but there is a sore that keeps me unhappy and miserable at every moment of my life. I approach Government to present my grievance against *Musalman Maulvis* and their followers who torment me beyond measure.”

—*Tabligh-i-Risalat*, Vol. VII, p. 53.

XIII

“But I feel pained to observe that my long series of works and my forceful speeches inculcating loyalty to Government, extending over a period of eighteen years, have not been accorded recognition by the benign Government. I have pointed it out to them many a time, but to no effect.”

—*Tabligh-i-Risalat*, Vol. 7, p. 11.

These passages are derogatory to prophethood. And the cringing servility of their author cannot enter into the composition of a prophet. He does the British a service and expects one in return. He begs for the protection of law against

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the Maulvis who stand in his way and wants to inveigle Government into a partizan alliance. That can have only one significance, that he cannot put his shoulder to the wheel. His prophethood lacks the stamina to fight its way through opposition, and cannot take its chance unaided. He has not the faith that could spring only from a righteous cause. He is afraid of the struggle for existence that thins out misfits. He knows that his prophethood cannot weather the storm. That is why he kneels before the British and supplicates for support. He wants England to look upon his prophethood as her adoptive and spoon-fed child. Prophethood is essentially "a lever for moving the world", and if it be not that, it loses its *raison d'être*.

Islam expects its followers to worship the Lord of the worlds and to prostrate themselves before no other deities. Ghulam Ahmad was all his life doing

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obaisance to earthly gods, and that is the most debased form of idolatry. *Prophethood is the assertion of rights of Man and derives its sanction from God.* Mirza Ghulam Ahmad's prophethood seems to have been a homespun yarn. Had it been from God, it would have initiated a crusade against untouchability and freed the *pariah* from the untold hardships to which the iniquities of caste have made him heir. But Ghulam Ahmad would have nothing to do with this "low class of society". The Christ in his second coming has unlearnt his Sermon on the Mount. It is incredible that he should have not a word of sympathy for the labourer, not a word of reproach for the capitalist. It is surprising that a man claiming the station of Moses and Muhammad should have fawned upon earthly power. Had the weary Titan belonged to the times of Moses or Muhammad, neither of them would have

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the Maulvis who stand in his way and wants to inveigle Government into a partizan alliance. That can have only one significance, that he cannot put his shoulder to the wheel. His prophethood lacks the stamina to fight its way through opposition, and cannot take its chance unaided. He has not the faith that could spring only from a righteous cause. He is afraid of the struggle for existence that thins out misfits. He knows that his prophethood cannot weather the storm. That is why he kneels before the British and supplicates for support. He wants England to look upon his prophethood as her adoptive and spoon-fed child. Prophethood is essentially "a lever for moving the world", and if it be not that, it loses its *raison d'être*.

Islam expects its followers to worship the Lord of the worlds and to prostrate themselves before no other deities. Ghulam Ahmad was all his life doing

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obaisance to earthly gods, and that is the most debased form of idolatry. *Prophethood is the assertion of rights of Man and derives its sanction from God.* Mirza Ghulam Ahmad's prophethood seems to have been a homespun yarn. Had it been from God, it would have initiated a crusade against untouchability and freed the *pariah* from the untold hardships to which the iniquities of caste have made him heir. But Ghulam Ahmad would have nothing to do with this "low class of society". The Christ in his second coming has unlearnt his Sermon on the Mount. It is incredible that he should have not a word of sympathy for the labourer, not a word of reproach for the capitalist. It is surprising that a man claiming the station of Moses and Muhammad should have fawned upon earthly power. Had the weary Titan belonged to the times of Moses or Muhammad, neither of them would have

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allowed him to be crushed under the burden of the world. But Ghulam Ahmad is a disgrace to the prophetic tradition. He aligns himself with secret service, and seems to have nothing in view except representing to Government his own opponents as seditionists.

He goes into despondency when he finds that Government seem to consider him beneath their notice. But he, nevertheless, hopes that Government will value his services some day. And in that he has no reason to feel disappointed.

The times have changed, and the Britisher can no longer afford to disregard his friends. He seems now to act upon the advice tendered him by Sir Michael O'Dwyer in his *India as I knew it*: "That Government cannot last long whose friends have nothing to expect and enemies nothing to fear."

Qadian has been basking and making hay in the sunshine of British favour.

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The tall story of Ghulam Ahmad's loyalty finds its epilogue in the reign of terror in Qadian, with the Bashir-ud-Din at its head.

How the British law, civil as well as criminal, had become a dead-letter in Qadian was described by Mr. G. D. Khosla, an I. C. S. Judge, in the course of his judgment in the appeal filed by Ata Ullah Shah Bukhari who had been sentenced to six months' rigorous imprisonment by a lower court on the charge of fomenting hatred against the Ahmadis. The Bashir-ud-Din figured as a defence witness in the case and had to undergo a severe cross-examination lasting three days, which elicited from him many an uncomfortable admission. The records of that case are the confessions of Qadianism.*

*A petition for revision of Mr. Khosla's judgment was presented to the Lahore High Court by the Qadianis. Mr. Justice Coldstream who dealt with the petition deplored the tone of Mr. Khosla's judgment

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The greatest stress is laid by Ghulam Ahmad's followers on his work. It is they, we are told, who have carried Islam to the West and made its name respected in Christendom. It is to their preaching that Islam is said to owe its success in Europe and America. It is by their missionary undertakings in foreign countries that the Ahmadis want to be judged. It is confidently asserted that the tree yielding this fruit must be unique. Mirza Ghulam Ahmad has produced men who have proved towers of strength to the

and took exception to some of its passages. The passages that his lordship expunged from the judgment might have been irrelevant to the case, but as statements of fact their authenticity stands proved by oral as well as documentary evidence. In justice to Mr. Khosla, it must be said that most of the conclusions he drew were strictly warranted by the evidence that had been produced before the trying magistrate. But why the evidence was allowed, in the first instance, promiscuously to embrace the legal as well as extra-legal aspects of the case is more than Mr. Khosla can answer for. Certainly he is not to blame for putting two and two together. The evidence relied on by him might have been irrelevant for the purpose of a judicial inquiry the scope of which must of necessity be limited, but it has established certain facts that have unmasked Qadianism.

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cause of Islam, and we are invited to do homage to the man who was the author of this missionary zeal reminiscent of the early days of Islam.

The propagation of Islam is a cause very near a Muslim's heart, and an institution as old as Islam itself. The Quran expects Muslims to exhort their fellowmen to righteousness and to dissuade them from evil. It was this that the early Muslims had in view when they preached Islam. It was their practice rather than precept that contributed to the spread of Islam. They were not propagandists but essentially workers. The conversions they effected proceeded from the heart and revolutionized men's conduct. The worshippers of a jealous God did not consider their duty done so long as they did not overthrow and trample underfoot gods of men's own making. The affirmation of God's unity cannot be complete without negation of

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the plurality at cross purposes with His will. The early preachers of Islam had put their hands to the plough of God and were intent on driving it forward. Their faith was put to the severest test and proved more firm than a rock. Their "fitness" was rewarded with inheritance of the earth.

Mirza Ghulam Ahmad claimed his movement to be an exact replica of Islam. Has he accomplished the mighty works associated with the rise of Islam? What has he done to be ranked with Moses, Christ and Muhammad? No doubt he made a fortune and rolled in luxury. No doubt his 'Cemetery of Paradise' proved to be a veritable mint of money. No doubt he wrote lengthy books, and very mediocre ones at that, which became a profitable source of income. But what are his achievements? We cannot believe him when he says that he has smashed the Cross. He is proud of his anti-Jehadist

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propaganda, the dissemination of which in Muslim countries could have no object except enervating them and putting them off their guard against Western Imperialism. He declares that he had nothing to gain by spreading his doctrines in the Muslim world and that he did it only to repay his obligation to the British under whose flag alone his prophethood could be safe.

Mirza Ghulam Ahmad sowed the seed of dissension and discord by founding a community the proclivities of which are undisguisedly and unreservedly anti-Muslim. All Muslims the world over are infidels except the Messiah's handful. He declared Qadian to be his *sanctum sanctorum* which has alienated his followers from Mecca, the visible symbol of Muslim unity. The annual gatherings of his followers in Qadian during the Christmas week have been declared by the Bashir-ud-Din to be nothing short of

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the Haj Pilgrimage. Qadian has in actual practice disaffiliated itself from Mecca with the result that it has lost all sense of kinship with the rest of Islam. The children of Ghulam Ahmad are the most confirmed revellers in any misfortune that may befall a Muslim country. They marked their jubilance by illuminations when the English troops entered Baghdad during the Great War, and that was precisely the moment when the Muslim world was plunged in mourning. The Turkish reverses in 1918 seemed to the Qadianis to be the direct outcome of the Messiah's prayer. The fall of Amanullah Khan was hailed by Qadian with unmixed delight. The Qadianis do not think, feel, and act like Muslims. The difficulty of Islam is their opportunity.

Capital is made out of Ghulam Ahmad's proselytizing fervour. His motives and ends are as little deserving of respect as his message. What does it

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matter if he produced a body of preachers of his prophethood. His disciples have nothing in common with the early missionaries of Islam to whom they are often likened. The early Muslims had sat at the Prophet's feet and assimilated the message it had taken the Messenger of God twenty-three years to deliver. They were no men of letters. But they knew the Quran as none of its commentators can ever know. It became in their hands an instrument of power and made them masters of the earth. Has Ghulam Ahmad anything to offer in the nature of the great deeds with which the history of Islam is replete? He was all his life a slave to "gods other than Allah". He was a book-seller and no character-builder. He has left behind him educated nin-compoops who are propagandists to the core. Islam was not spread by hot gossellers, the rabid type with which Qadianism has made us familiar. It is an

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unmistakable sign of weakening of Muslim character that literary poltroons should come to replace men of action and that mediocre and unedifying authorship should bid for the championship of Islam. Ghulam Ahmad's prophethood cannot but repel those who find Islam exemplified in the victor of the Khyber, the conqueror of Persia, or the martyr of Kerbala. Those who believe that the Quran requires the faithful to inherit the earth must keep at more than arm's length the man who actively and persistently disparages that ideal. It is rank ignorance of Islamic teaching and history that alone can account for a number of well-meaning but ill-informed university graduates having gone over to Qadian. It is this stuff that Ghulam Ahmad is proud of.

We do not attach undue importance to the literary defence of Islam, for the simple reason that the Quran encourages

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the doer and discourages the talker. Islam became master of the world when it had deeds rather than words to commend itself. There are many who rightly believe that Islam passed out of men's lives the day it became an object of dissertation. The battles of Islam have not been fought by wordy warriors, and we cannot be taken in by a prophethood that glories in its verbosity. While discountenancing in the strongest terms propaganda masquerading as work, we do not pretend to imply that a very live force like Islam, with a future before it, can afford in the twentieth century to dispense with the press. The Muslims have not been oblivious of this necessity. Sir Syed Ahmad got his discourse in refutation of Sir William Muir published in England long before Mirza Ghulam Ahmad came to be known. The late Syed Amir Ali wrote his *Spirit of Islam*—the first edition of which

appeared early enough under a different title—long before Mirza Ghulam Ahmad had started his *Review of Religions*. Sir Syed silenced the Christian critics of Islam more effectively than the man who played the inspired ape to him. The work of Syed Amir Ali is unsurpassed in the brilliance of its exposition and its masterly handling of Christian opposition to Islam. The writings of Mirza Ghulam Ahmad, who called himself *Sultan-ul-Qalam* (the sovereign writer), and of his followers who pride themselves upon their literature are the merest trash beside the *Spirit of Islam*. The English translation of the Quran by M. Muhammad Ali, which was revelationally described by Ghulam Ahmad, long before it took shape, to be of the authorship of Ali, the Commander of the Faithful, is very distinctly inferior to the one taken in hand by Mr. Abdullah Yusuf Ali who is working under no revelational auspices.

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The disciples of Ghulam Ahmad have shown themselves more skilled penmen than their master, but they have yet to produce an *opus magnum*. Quill-driving and not authorship is the word for the sovereign writer's works. His cause would have certainly thrived more than it has, had his books remained unwritten.

Many have indeed been attracted by the glowing picture of him drawn by his followers, but the disillusionment has come, more often than not, from the Messiah himself. It is significant that while the Ahmadis have copiously written in English they have refrained from translating Ghulam Ahmad into that language, with the solitary exception of an essay entitled *The Teachings of Islam*. His works have, at various places, a tendency to be read like confessions, with disastrous consequences to his prophethood. The impression they leave on the reader's

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mind is highly unsavoury. It is scissors and paste alone that can make him presentable. An English rendering of the *Haqiqat-ul-Wahy* will acquaint "the white pigeons"* with the mental processes of Ghulam Ahmad much better than that of cleverly culled extracts. 'Undignified' was the expression used by an ardent admirer of Ghulam Ahmad who was reading the *Haqiqat-ul-Wahy* for the first time. Had he been more disinterested, he might have expressed himself less mildly. We can only pooh-pooh where the Ahmadis would have us kowtow !

*This is the revealed description of the Messiah's would-be English votaries.

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CHAPTER VIII

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THE Ahmadis have a distinct mentality of their own, which is the final product of Mirza Ghulam Ahmad's teaching. The mentality of an Ahmadi seems branded on his face and to compel recognition. An Ahmadi feels proud that the Messiah's stamp marks him out everywhere, while his opponent claims to detect an Ahmadi by "the perversity writ large on his face". There are many who assert that they can smell the Ahmadis. The followers of Ghulam Ahmad seem odoriferous beyond doubt.

The Ahmadis are almost to a man zealous missionaries. They seize by the forelock every opportunity of extending the Messiah's clientele. Every Ahmadi is trained in religious disputation and has at his finger-ends the stock arguments, quotations and questions with which he

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is to face an adversary. He has been taught not to be overawed by the learning of his interlocutors. He must controvert his opponents before he has understood them or knows that he can tackle them. Above all, an Ahmadi must not hold his tongue but go on speaking at the top of his voice. That is more than half the victory. The stander-by, who need not grasp the point at issue, is impressed by good lungs and cheerfully gives their possessor more than his due. Every Qadiani seems to emulate the village schoolmaster who, even though vanquished, could argue still. And that is no mean accomplishment in the eyes of those who do not know an intellectual tussle from a cock-fight.

The Qadianis are impatient preachers anxious to be noticed and heard. They are full of the Messiah and do their duty to him in the quiet of the sitting room as much as amidst the din of a railwa

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train. The reader is invited to imagine himself in a railway compartment. He is not as yet aware that the man sitting next to him is an Ahmadi. Nor can the Ahmadi expect his neighbour to be more than distantly acquainted with Qadianism. As the train speeds along and the passengers beguile their time in reverie or talk, each according to his mood, the thoughts of the Qadiani are elsewhere. He is anxious to introduce the Qadiani faith to the man who has, perhaps, had no intimate contact with it, and who might well be won over. He is, therefore, anxious not to be direct or controversial at the outset lest it offend or alienate his neighbour. Let the path be devious but not slippery. The Qadiani will start with propositions in which you are not very much expected to differ from him. A common measure of agreement is essential if the talk is not to end in itself. No Qadiani is unmindful of this necessity.

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A Qadiani who is just literate will try to attract notice by tuning up a poem (if that at all be the word for Ghulam Ahmad's attempts at rhyming) from the *Durr-i-Samin** and will expect a sympathetic nod from the man for whose ear it is meant. If the Messiah's verses fail to produce the effect for which they are calculated, the Qadiani will obtrude himself on his would-be hearer by introducing the subject that lies heavy on him. And in such cases, more often than not, he mars his chances. Some who are more discreet invite controversy by passing round to their neighbours a copy of *Alfazi*, the official organ of Qadian, in which case the non-Ahmadi peruser of that paper cannot help frowning upon its contents. A better educated Ahmadi would, however, begin differently. He must impress you with his companionable attitude before dragging the

* The collection of Mirza Ghulam Ahmad's poems.

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Messiah in. The preliminaries will not take long. Having learnt who you are and the place you are bound for, he will begin by deploring the party strife among Muslims and their disregard for sane and sober leadership. He will suggest that the ills afflicting Muslims are past cure and that guidance from heaven alone can save them. The chaos that reigns over the world fulfils the prophecies relating to these times. "It is time some one had appeared," the Qadiani suggests. "I accepted the Messiah," he continues, "for that reason and no other. He came in the very nick of time. To believe or not to believe—that was the question. The latter alternative meant denial outright of the prophecies that rest on no authority other than the Prophet's. Mirza Ghulam Ahmad came at the precise moment. Nobody else came forward. He spoke in the Prophet's name. That is why we could not help being drawn towards him.

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And then there is his work. It speaks for itself. Little need to find arguments for him; he is his own argument."

But the Qadiani does, nevertheless, give arguments. The first place is naturally given to the prophecies fulfilled in Ghulam Ahmad. The Qadianis are authors of a fatuous art of interpretation which is specifically theirs. We have seen how Qadian is made to stand for Damascus, and how the Lud of the prophecy was taken by Mirza Ghulam Ahmad to be Ludhiana and by his son to be Ludgate Circus. All the prophecies are made to dissolve into metaphors often very far-fetched. There is a tradition that the Christ will alight from heaven wrapped in two yellow sheets. The prophet of Qadian declared that his yellow sheets were his *Miraq** and

* The Ahmadis take *Miraq* to mean headache. But it is described by Oriental physicians as a type of insanity. The patient of *Miraq* is a megalomaniac. Nervous debility is one of its attendant conditions.

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diabetes, the two diseases which along with many others ailed him all his life. The Mehdi was expected to smash the Cross, and the Mirza claims to have crushed it metaphorically. The sword he wields is of the tongue and not cold steel. The Qadiani extravagantly resorts to metaphor to show that the Mirza has made good the promise to which the prophecies had committed him.

The prophecies made by Ghulam Ahmad have also brought into full play the Qadiani genius for sophistry. His prophecies appear to be of Delphian origin. Their wording is obscure. They admit not only of the saving clause, but also leave ample room for the prophet of Qadian to work for their fulfilment. We know how Mirza Ghulam Ahmad begged Ahmad Beg to take compassion on his prophecy, but when he finally saw that Muhammadi Begum could not be his he emphasized with all the force at his

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command the conditional element of which no prophecy *qua* prophecy could be independent. His prophecy concerning Muhammadi Begum has the merit of being singularly free from ifs and buts and its failure has occasioned the most fantastic of explanations. He unconditionally predicted Maulvi Sanaullah's death during his own lifetime. We know that the prophecy claimed for its victim none other than its author. We are now told that the prophecy was conditional on Maulvi Sanaullah being a consenting party thereto. His prophecy threatening Abdullah Otham, a Christian Missionary, with whom he had held a public disputation, with the most abysmal hell within fifteen months of its utterance, did not come true. The *padre* was taken out in a procession. He was seated on a howdah and the processionists sang in chorus of what they considered nothing short of a victory. Mirza Ghulam

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Ahmad declared that Abdullah Otham had been spared precisely because he had repented for his past, and that those who did not acclaim him (Ghulam Ahmad) as hero of the piece were "desirous of being called bastards." The Mirza had in this case a saving clause to fall back upon. But the very fact that Abdullah Otham allowed himself to be led in a triumphal procession, shows that Ghulam Ahmad was far from correct. The prophecies of Ghulam Ahmad hang by the frail thread of interpretation. The Master's failing has passed on to his votaries and become with them a chronic state of mind.

Mirza Ghulam Ahmad declared epidemics and earthquakes to be heaven's agencies for exterminating his foes. He forgets having arraigned Christian credulity that tries to view the calamities to which man is heir as furnishing an argument for Christ's divinity. The Mirza

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had told the Christians that diseases, famines and earthquakes exist from time immemorial and that they cannot be made a speciality of Christ's sojourn in this world. Pestilence and earthquake can no more help Ghulam Ahmad than they can help Jesus. But the Messiah has an inveterate habit of making an exception on his own behalf. His followers have got into the habit of welcoming plague, famine or eruption, as vindications of his prophethood. The earthquakes in Bihar and Quetta have been hailed by Qadian as the Messiah's visitations upon a recalcitrant world. Had Ghulam Ahmad got hold of Pandora's box and loosed from it his own prophethood and its attendant ills upon the world? On that assumption alone the Messiah could be construed as cause and diseases and earthquakes as effect.

There was an earthquake in Ghulam Ahmad's time which was held by him to

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be in accordance with his prophecy contained in the words: "The coming of *Bahar* (the spring) brought with it the fulfilment of God's word." The Qadianis have waxed ecstatic over every convulsion the earth has undergone since that day. The earthquake in January, 1934, gratified them the most, since the word *Bahar* (which is the vernacular for spring) occurred in the prophecy. The same prophecy has been applied to the earthquake that made Quetta a heap of ruins on the night between the 30th and 31st of May, 1935. The prophecy oracular and indeterminate as it is contains, however, the word "spring" which seems to restrict it to the season that lasts in this country from the middle of February to the middle of April. In order to show that the prophecy embraces both the earthquakes, the daily *Alfazi* of Qadian has decided after Ghulam Ahmad that spring lasts from January to May. Would it not

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be more in consonance with the spirit of Qadianism to define spring as that part of the year that may be visited by an earthquake?

The Qadianis are most anxious to bring Ghulam Ahmad into line with the prophets known to history. An objector against Ghulam Ahmad's character and conduct is referred to scriptural history. His invectives are likened to Christ's denunciation of the Scribes and Pharisees. His failings are no failings in the eyes of his followers but the necessary accompaniments of prophethood. If you tell them that such and such of Ghulam Ahmad's prophecies remained on his hands they will try to show that the Holy Prophet himself made certain prophecies which never saw fulfilment. His unsuccessful negotiations for the hand of Muhammadi Begum compel his followers to hunt for a precedent in the life of the Prophet himself. Mirza

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Ghulam Ahmad's compliance with the magisterial order requiring him to desist from reviling and invoking vengeance upon his opponents is compared to the truce with the Meccans signed by the Prophet at Hudaibia. Nothing pains a Musalman more than the slanderous reading by the Ahmadis of the lives of Prophets, necessitated as it is by the Mirza's personal example.

In justifying his conduct Ghulam Ahmad shows himself to be a stickler for precedent. Prophets are the patterns on which his life is said to be modelled. But he does at times assume the airs of a super-prophet making merry at the expense of his fellow-prophets. An instance will suffice:—

“A friend once suggested me the use of opium as a cure for diabetes.....I said, ‘I am obliged to you for your sympathy. But I am afraid, if I take to opium as a cure for diabetes, people will

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ridicule me and say that the first Christ was a sot and the second an opium-eater'."

That shows his scant respect for the messengers of God. And the Ahmadi mentality doubtless mirrors his mind.

Ghulam Ahmad calls himself Muhammad II whose advent is much more glorious than that of Muhammad I. The Messiah stands, in the estimation of his followers, on a higher intellectual plane than the Holy Prophet,* and that is entirely in keeping with the station he claimed to be his. The Mirza declared himself to be the veriest slave of the Holy Prophet. But the burden of his song is that he is a slave that far excels the Master. His followers drink in every syllable that issues from his lips; and while they believe that the

*One Dr. Shah Nawaz Khan, in an article contributed by him to the *Review of Religions* for May 1929, has it that Ghulam Ahmad had a maturity of intellect to which Prophet Muhammad having lived in a primitive age could not attain.

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Messiah was all that he professed to be, they dare not yet assert in public the superiority of Ghulam Ahmad to the Holy Prophet. The Bashir-ud-Din is certainly working for the day when Qadianism will have done away with the very nominal allegiance it professes to Islam.

The Qadianis have pretensions to being a chosen people who consider Islam to be their monopoly. But they are too engrossed in Qadian to think of Mecca. Mirza Ghulam Ahmad took care to represent Qadian as the Holy of Holies in order to wean his followers from the land that witnessed the birth of the Holy Prophet and the rise of Islam and which contains the sacred mosque to which every Muslim turns his face while at prayer. The pilgrimage to Mecca has become a dead-letter among the Qadianis. Qadian is to them the living reality and Mecca a backnumber. They have severed themselves from the world of Islam

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and their hearts do not throb in unison with it. This is the logical result of Mirza Ghulam Ahmad's teaching. The short-cut to heaven that burial in the 'Cemetery of Paradise' promises an Ahmadi, serves to estrange him from the land which cannot guarantee heaven to those who may make pilgrimage to, and seek burial in it. The 'Cemetery of Paradise' is a spiritual fraud upon the ignorant and a source of no small monetary gain to its custodians. It is the history of Papal Indulgences repeating itself. The mentality fostered by Ghulam Ahmad and his Son—which makes its possessor regard burial in the Messiah's graveyard as a Qadian as his or her supreme good—cannot ill-digest the ideas of unity and brotherhood which are the *raison d'être* of Islam. The Qadianis remind us of the proverbial frog in the well who refused to be convinced that the sea was wider than his abode. The fish in backwater cannot ha

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the freedom of movement that belongs to its more advanced cousins of the ocean. Islam cannot be made an affair of the den—the experiment that Qadian is trying—without mutilating it beyond recognition. The spiritual pedigree of Ghulam Ahmad cannot be traced to the Prophet Muhammad who created mental, moral and spiritual forces that made Islam master of the world, within a century of his death. “Horse-manship,” says the poet Akbar, “is not to be expected from horse-shoe fitters.”

Ghulam Ahmad in his self-complacent virtue regards Muslims as rotten milk with which he is loth to mix and contaminate his own fresh milk. Ghulam Ahmad forbade his followers all contact with the Muslims. He refused to make common cause with them even in matters which are called secular. He would contribute not a rupee to Sir Syed Ahmad's M. A.-O. College Fund. His followers, more alive to the realities of

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the situation, have not failed to see that Ghulam Ahmad's example would land them in utter isolation. They have been of late anxious to fraternize with "the so-called Muslims" politically. The success of Qadian's diplomacy seemed for a time assured; and Mirza, the second, managed to put himself at the head of the All-India Kashmir Committee formed by a number of constitutionally-minded Muslims to voice the grievances of Kashmir Muslims against that State. One of his followers was elected President of the All-India Muslim League and figured prominently at the Round Table Conferences in the role of a Muslim leader. He is now a Viceregal Councillor, and it is in his character as a spokesman of Muslim interests that he has been appointed to that high office. The Muslims have resented that appointment and they have come to discredit Qadian's attempts at Muslim leadership. The Muslims are

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to a man conscious of having been used as unwitting backers of a horse which is tricky and a kicker. The Qadianis view the presence of one of their own men in the Viceroy's Council as little short of the King-Emperor kissing the Messiah's hands. They view with anxiety the growing Muslim feeling against them. But their leader who has a knack of inviting opposition from outside whenever the enthusiasm of his followers shows signs of waning, is assiduous in his preaching that the present impasse is just the one that faced Islam in its early Meccan career. And his adherents find their faith renewed by this assurance.

The Ahmadis regard Muslims as their natural enemies. A misfortune befalling a Muslim in bad odour with them is represented as God's judgment on him. Maulana Zafar Ali Khan, editor of the *Zamindar*, for instance, is an eyesore to the Ahmadis. Whenever he

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is sent to jail for his activities which the law calls seditious, Qadian cannot help recalling the Messiah's prophecy that has the incarceration of his enemies for its object. The forfeiture of the securities that the *Zamindar* is made to deposit from time to time has convinced the Ahmadis that Ghulam Ahmad does not spare his enemies. A motor car accident from which Maulana Zafar Ali Khan escaped, except for an injured wrist, was to the Qadianis a sign and an assurance that the Messiah was "going strong" on the other side of the grave. The Ahmadi mentality cannot help rejoicing in, and turning to account, the ill-luck that may happen to be the portion of any one of Ghulam Ahmad's opponents, fancied or real.

The Jallianwala firing in 1919 appeared to an Ahmadi author to be the direct outcome of a wanton insult that Amritsar had, in his estimation, once offered the Messiah. The reverses of the

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Muslim world which are now, luckily, a matter of the past, have seemed to Qadian to be of Ghulam Ahmad's invocation. His prophethood seems to be an ill wind blowing nobody good. Ghulam Ahmad and his followers delight in the unhappiness of others and stretch it in their own favour. Does it not show a heart as small as full of rancour, an intellect steeped in fetishism, and a conscience far too vitiated by a sense of grievance to hold the scale even between contending passions ?

The psychological effect of Mirza Ghulam Ahmad's teaching upon his followers has been that they have come to picture God very much in the image of Ghulam Ahmad. The God of Ghulam Ahmad's works seems to be a partisan who has made the Messiah's disputes and grudges His own and flares up much as a gallant school lad would on finding the girl of his fancy surrounded with rival

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attentions. Ghulam Ahmad leans on God not as a man resigning himself to His care, but precisely as a woman would on her infatuated lover whom she has under her thumb. This effeminacy of outlook is symbolized in one of Ghulam Ahmad's revelations in which he finds himself a woman in libidinous communion with God. The followers of Ghulam Ahmad assured of God being in his leading strings know how to account for the misery or ill-success attending anyone of their adversaries.

Mirza Ghulam Ahmad, while stressing his claim to revelation, has pointed out that every individual is an occasional recipient of divine inspiration which, however, is not to be confused with a prophet's revelation. Dreams break down the barrier that the physical senses have erected between ourselves and the unseen. Almost everybody can recollect

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having dreamt of an event before its occurrence. What is given to ordinary mortals is enough to convince them of the possibility of revelation and no more. The dreams of the righteous are privileged and none more so than the Messiah's own. This is the burden of the introductory pages that precede the long and tedious recital of his signs in the *Haqiqat-ul-Wahy*. This aspect of Ghulam Ahmad's teaching has done his followers considerable mischief. Almost every Ahmadi believes his dreams to be inspired, and the first thing he would do early in the morning is to recount his dreams to those about him. So complete is the Ahmadi dream-mania that they publish in the columns of *Alfazi* glowing accounts of the excursions into the dream-land. They seem to have too much faith in dreams, too little in the realities. Quite a number of Ahmadis have, under the influence of their dreams,

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declared themselves to be prophets.* And when these claimants to prophethood are asked by their fellow-Ahmadis to disabuse themselves of the deceptive self-exaltation engendered by dreams, the answer is sure enough: "This is precisely what the *Hazrat Sahib* (His Holiness) was told by his rejectors. The Hazrat Sahib was right and those who scoffed at him in the wrong. It is history repeating itself." Hardly a year passes that does not witness the emergence of a prophet or two among the Ahmadis. Each one of them claims to be the Messiah's Promised Son. The followers of the Bashir-ud-Din are naturally averse to these fresh

*One Chiragh Din claimed to be a prophet during Ghulam Ahmad's lifetime and was excommunicated by the Messiah. Abdullah Timapuri, Ahmad Nur Kabuli, and Yar Muhammad Qadiani have also advanced similar claims. Zaheer-ud-Din Aroopi is now an Emeritus-prophet. Ghulam Muhammad of Lahore styles himself 'the promised son'. Qadian is rich in its harvest of prophets and bids fair to remain so.

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intruders upon their faith, and cannot forego the physical son for the spiritual ones. Ghulam Ahmad has made his followers slaves of dreams and dreamers. They are not proof against the deception worked by their own dreams nor against the pretender who may draw upon visions to back his spiritual finesse.

Qadian is jesuitically inimical to the exercise of intellect. It demands unthinking obedience and discourages initiative. Mirza Ghulam Ahmad excommunicated one of the devoutest of his followers, Dr. Abdul Hakim, because he had offered the very sane criticism that the Mirza was sacrificing his teaching to his claims. The Bashir-ud-Din similarly detests private judgment and persecutes those of his followers whose opinions may cross his will. To those who resent his extortionate demands or question his probity his answer is this, "I am God's vicegerent on earth, and I must be

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obeyed. Those who find fault with my conduct are sinners in the sight of God, even though in point of fact they may be right." The teaching of this self-styled Omar leaves no room for the Arab who publicly refused to listen to, and obey, the great Caliph unless he had explained his conduct in a certain trivial matter that gave his questioner cause for doubt. Ghulam Ahmad and his son want robots and not men. The generation of Ahmadis that is their joint product consists of sapients whose heads are crammed with sophistries; who are required to loosen their purse-strings to order and without demur; and who please their master best by emulating dumb, driven pack-animals.

TWEEDLEDUM & TWEEDLEDEE

CHAPTER IX

TWEEDLEDUM & TWEEDLEDEE

WE have all along been using the term 'Qadianis' to denote Ahmadis, but there is a section of Ghulam Ahmad's followers who take exception to the term and would not have it applied to them. These men have their headquarters at Lahore and are a numerical minority. The split occurred in 1914, six years after the death of Mirza Ghulam Ahmad. We are to see how it came about and what it stands for.

We have already noticed that discontent against the Mirza had begun during his lifetime; and the Bashir-ud-Din would have us believe that his father would have witnessed the disruptive elements coming to a head, had he lived a little longer. The voice of dissent, feeble as it was at the beginning, had reached Ghulam Ahmad's ears, who complained a few days before his death that Khwaja

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Kamal-ud-Din and M. Muhammad Ali suspected him of making free with the money belonging to the community. We are inclined to think that the split was the logical result of Mirza Ghulam Ahmad's preaching and that the monetary issue provided an outlet for grievances more deep-seated. Had these men who now constitute the Lahore section of Ahmadis disturbed Ghulam Ahmad with the doctrines they now preach in his name, he would have without more ado branded them apostates as he had done Dr. Abdul Hakim years before.

Very many of Ghulam Ahmad's followers felt with dismay that he was breaking away from the parent community. But the courage of Abdul Hakim was lacking. Nor could they shake off the spell they were under. They had gone too far to retrace their steps. Their subconscious revolt, without challenging their conscious faith, found

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expression, in a protest by no means very loud or public against the Messiah diverting into private use the money that was not his own. Ghulam Ahmad did not live long to see the developments.

Ghulam Ahmad was succeeded by Hakim Nur-ud-Din as head of the Ahmadia community. The successor to the Messiah was not unaware of the split that the following of Mirza Ghulam Ahmad was threatened with, and he managed, by domineering more than tact, to bend and bind the irreconcilables to his will. He knew that the secret dissenters had designs upon Ghulam Ahmad's prophethood which they meant categorically to deny or tamper with interpretations that could have no other result. Hakim Nur-ud-Din made these men renew allegiance to the Messiah, his successors and the doctrines which they were to question soon after the Caliph's death. In a manifesto that appeared in the *Paigham-i-Sulh* of

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Lahore—the organ that was the suspects' own—over their signatures they declared:

“It is our belief that the Promised Messiah and the covenanted Mehdi was a true prophet who came from on high to guide this age. And the world to-day cannot be saved unless it do allegiance to him. We proclaim this everywhere. And nothing by the grace of God can make us forego these beliefs.”

(Paigham-i-Sulh, September 7, 1913.)

With the death of Hakim Nur-ud-Din in 1914 the leadership of the Ahmadia community reverted to the Messiah's family. Mirza Mahmud Ahmad was elected caliph and he assumed the title of the Bashir-ud-Din. That proved to be the signal for Maulvi Muhammad Ali, and those who thought with him, to depart. They left Qadian for good and all and made Lahore the centre of their activities. Qadianis thus came to be divided into Qadianis proper

and Lahoris.

Mirza Mahmud Ahmad declared that God had called his father a prophet and that those who did not take his father at his word were infidels. The Ahmadis were the only Muslims, and the so-called Muslims were unbelievers not to be distinguished from Jews and Christians. Mirza Mahmud Ahmad had at his beck and call quotations from his father's works; and the position he took up was not new to the Ahmadis, but precisely the one that was also theirs. That explains why by far the overwhelming majority of the Ahmadis followed the Bashir-ud-Din.

The Lahore Ahmadis dispute that Ghulam Ahmad was a prophet. He only used the term as a figure of speech, in its dictionary meaning, and not in its technical sense. The Mirza called himself a prophet because he made prophecies and for no other reason. The Mirza

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himself, it is urged, wanted the word 'prophet' occurring in his works in relation to himself to be considered scrapped, if it jarred upon anybody's ears. But the Qadianis refuse to be silenced by these quotations. They adduce in support of their thesis the Mirza's poster entitled "The Removal of a Misunderstanding," in which the Messiah is not agreeable to the denial of his prophethood by his followers. He resents that denial in no uncertain terms. He is a prophet beyond doubt. God styles him a prophet. Why should anybody say, in the teeth of divine revelation, that he is not? This is by no means an isolated excerpt out of harmony with the rest of his writings. The Mirza claims to rank above Jesus, and calls his advent the Holy Prophet's over again. The second coming of Muhammad is much more auspicious than the first. No other prophet was

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given as many signs as the prophet of Qadian. Can we say in the face of this that the Lahoris are right and the Qadianis in the wrong? The Mirza speaks, and insists upon being credited, as by far the most exalted incumbent of the prophetic office that ever breathed.

The claim of Ghulam Ahmad embraces two widely divergent and irreconcilable lines of thought. Perhaps he himself did not know what he was. The split was inevitable. The Lahoris pounced upon one set of quotations and the Qadianis upon the other. The latter try to explain the inconsistency that runs through Ghulam Ahmad's works by pointing out that the passages exclusively relied upon by the Lahoris belong to the comparatively unregenerate period of Ghulam Ahmad's life when he did not quite know his own mind. He awoke to his prophethood by degrees, and it is,

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therefore, futile to take one's stand on what he may have said at the time the man had not quite adjusted himself to the prophet. The Qadiani explanation is in accord with Ghulam Ahmad's mental development, which his Lahore apologists seem to ignore. The latter, while professing to be the legitimate spiritual descendants of Ghulam Ahmad as against the Qadiani pretenders, have disengaged themselves from his prophethood, which they would have us regard as a Qadiani fabrication. The books and pamphlets written by the Lahore Ahmadis have stripped Ghulam Ahmad of his prophethood, and altogether ignore that he took strong exception to the denial of his prophethood by a follower of his.

The picture that the Lahore Ahmadis draw of Mirza Ghulam Ahmad hardly corresponds to the man himself. We are told that the Mirza did not claim to

be a prophet. But the Mirza himself says, "it is my claim that I am a prophet and a messenger of God." We are assured that Ghulam Ahmad did not declare those who discountenanced his claim to be outside the pale of Islam. The Mirza did speak in that strain a number of times, but he takes away with the right hand what he has given only with the left when he says that one who denies him denies the Holy Prophet. "I have been revelationally given to understand," he tells us, "that one who does not follow me disobeys God and the Prophet and is doomed to hell." The Lahore Ahmadis stand for a Mirza diametrically different from the prophet and Qadian. They want Ghulam Ahmad to be understood as no founder of a sect, but as one who prized unity and detested sectarian differences. But the man always speaks of himself as "the leader of a well-known sect" and there

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is nothing in his activities conducive to a united Islam. He is the imam of a separatist mosque, like the one built in the early days of Islam by a band of intriguers who wanted to split the faithful under the pretext of saving those living in the suburbs the fatigue of a daily walk to the Prophet's mosque. The conspiracy was nipped in the bud by the Prophet who had the mosque demolished. The secessionist in Ghulam Ahmad is too glaring to be ignored. The Lahore Ahmadis seem to persist in the "misunderstanding" that he tried to remove.

Mirza Ghulam Ahmad forbade his followers to offer their prayers in company with Muslims. The prohibition is clear and unambiguous.

"Have patience. And let none outside your community officiate at your prayers. In that lies your good, and betterment, and final victory. And that

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is the secret of success of this body.....”

(Alhakam, August 10, 1901.)

“And remember I have been commanded by God (to tell you) that you are forbidden, absolutely forbidden, to be led to prayer by anyone who scoffs at and rejects (me). Rather, your imam must be one of you.... There is a hint to that effect in the Bukhari that the Christ in his second coming will segregate you completely from all the sects that lay claim to Islam and that your imam will be one of you. Carry on as you are told. Do you want to be blameworthy in the sight of God and your deeds to be written off?”

The Bashir-ud-Din and his followers observe the Messiah's injunction in letter as well as spirit. The Bashir-ud-Din, while on a pilgrimage to Mecca, regarded as unsaid the prayers he had once blundered into offering in the sacred mosque of Islam in the lead of a

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non-Ahmadi imam. And during the twenty days he remained in Mecca he offered his prayers at his lodgings, or if at all in the sacred mosque, he and his companions formed a congregation of their own which, sometimes, attracted others also, who happened to be ignorant of its character. The Bashir-ud-Din's conduct at Mecca was retrospectively approved and blessed by Hakim Nur-ud-Din who was then the high priest of the Ahmadis. The present leader of the Qadianis has forbidden his followers to conduct a "non-Ahmadi Muslim funeral", be it that of an innocent, impeccable child. The Qadian Ahmadis are commanded to look upon Muslims as their enemies and not to participate in their prayers.

The Lahore Ahmadis reach the same result differently and less straightforwardly. They tell us that they are not forbidden to offer their prayers in

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non-Ahmadi company. What they are required to insist upon is that their non-Ahmadi imam must regard the Mirza to be a Muslim and not a schismatic or a heretic. And since those who keep themselves away from him, do so because they believe him to be one or the other, the Lahore Ahmadis consider themselves conscientiously absolved from the necessity of joining non-Ahmadis in prayer. They follow the Mirza's example but rationalize his prejudices which are to them the commands of God Himself.

The Lahore Ahmadi declaration of faith embraces some very important items. They profess to believe the Prophet of Arabia to be the last of the Prophets. They also claim to rise above the sectarian petty-mindedness that make one Muslim sect arraign every other. But that has made little difference to their native insularity and separatism which are the very reverse of Islam.

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They believe Ghulam Ahmad to be the Messiah of the prophecies and all that he claimed to be. Only they do not style him a prophet. The difference between the Qadianis and the Lahoris is verbal rather than real, and in practice they are very much alike. The generality of Muslims, therefore, do not consider it worth while to distinguish one party from the other. And who will distinguish between tweedledum and tweedledee?

QADIAN AND ACRE

CHAPTER XI

QADIAN AND ACRE

GHULAM AHMAD has often been compared with Bahauallah. There is a close affinity between the ideas and preaching of these two men. Bahauallah was born twenty-two years before Ghulam Ahmad, and died when the latter was past fifty and had yet eighteen years to live. Bahauallah and Ghulam Ahmad never met each other, but that circumstance cannot preclude influence of one upon the other. The Iranian is reflected in the Qadiani, and no protestations to the contrary can dislodge him from the hold he seems to have over Ghulam Ahmad's mind. There is a marked family resemblance between the Bahai and the Qadiani movements. The present chapter is an attempt to compare and contrast Qadianism and Bahaism.

Bahauallah was a disciple of Ali

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Muhammad Bab, who belonged to the dervish order of *Shekhis* in Iran, distinguished by its expectancy of a divine messenger. Ali Muhammad declared himself to be the Bab or medium of divine grace. He claimed at first to be a harbinger, a John the Baptist, in relation to the impending advent of the Mehdi; later on he stepped into Mehdihood; and, finally, he meant to be regarded as the most privileged among the chosen, the expected of all expectants, and "the primal, pivotal and focal point" of the universe. His claims naturally jarred upon his countrymen, who called in persecution to stamp out the heresy. But the blood of martyrs served only to cement the Babi church. The Bab was publicly shot in 1850. The central and inalienable part of his claim, notwithstanding its metamorphoses, was that he was essentially a man of the seed-time, and that he was preparing the way for a

‘Manifestation of God.’ He had no clear ideas upon the subject that engrossed him so entirely. He could say nothing as to the time of the new dispensation. But he could say with something like certainty that the advent he gloried in would not be delayed by more than two thousand years.

Hardly had the Bab’s voice ceased to vibrate when Bahauallah, who was two years his senior, declared himself to be the redeemer of the Bab’s prophecies. He called himself the ‘Manifestation of God.’ He claimed to be a law-giver with a message for the whole world. He represented his revelations as the latest arrivals from heaven, which rendered allegiance to the older faiths unnecessary. Bahaism, in the eyes of its founder, is to Islam what Islam is to Christianity, or what Christianity is to Judaism. Bahaullah has set up a new religion which has its own canon law, its own scriptures, and

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its own holy land. He has seceded from Islam and would not have it even for his label.

Mirza Ghulam Ahmad tried to do all that a secessionist would. But he is anxious to be called a Muslim and a founder of a sect. He is conscious of his prophethood being extraneous to Islam. At times he tries to explain it away by calling it metaphorical and a figure of speech. But he does, whenever he can, surreptitiously introduce references to his prophethood being superior to every other and second to none. He discourages the Haj pilgrimage by example rather than precept. The way he consecrates Qadian can leave us in no doubt as to his real intent. The spiritual compass of a Qadiani points to Qadian and not Mecca. It was Ghulam Ahmad's boast that he had stilled the cry of Jihad for all time. He could not say *that* without implying that he had amended

Quran in a very material respect, and yet he professes implicit faith in the Quran, nay, in every jot and tittle of it.

Bahau'llah seems to have been Ghulam Ahmad's ideal. The difference between these two men is only this: The Iranian is plain and direct; he has abandoned the religion of his fore-fathers, and makes no secret of it. Ghulam Ahmad is devious and roundabout; he cannot make up his mind to risk an open breach with Islam; he must, therefore, disrupt it from within. He professes a votary's love for the Prophet and yet declares his own advent to be attended by more numerous and cogent signs than was the Prophet's. Mirza Ghulam Ahmad does not draw the conclusion to which he is logically committed. Is it due to fear of consequences or to a sickly vacillation of mind?

Bahau'llah does not question the Muslim doctrine of Finality of Prophethood.

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He calls himself 'a Manifestation of God.' His idea seems to be that prophethood has fulfilled its mission ; it is no longer necessary ; the future lies not with prophets, but with 'Manifestations of God.' The term 'Manifestation of God' has not been given an exact definition by Bahau'llah, but certain it is that he does not apply it to Prophets like Abraham, Moses, Jesus, and Muhammad. He seems to place a 'Manifestation of God' higher than a prophet, and to present himself as the first incumbent of that more exalted office. A 'Manifestation of God' is nothing short of God incarnate.

Ghulam Ahmad is conscious of an obstacle in the doctrine of Finality of Prophethood. And he tries to overcome it by declaring himself to be the self-same Muhammad that preached Islam in Arabia thirteen hundred years ago. Ghulam Ahmad is not Ghulam Ahmad,

but Muhammad reborn and revisiting the world. Those who take him to be himself are in error. He is plainly invoking metempsychosis to cut the Gordian knot. He tries to break the law without challenging its letter and seeks to pervert rather than discard the doctrine of Finality of Prophethood. At the top of his voice he cries hosanna to a provident Finality that had held him in reserve all these thirteen hundred years.

Whatever their claims, the net result of the teachings of Bahaullah and Ghulam Ahmad is much the same. The former declares Islam to have had its day, while the latter predicts for Islam an endless vista of glory under *his* sole auspices. "Jihad stands abrogated," says Bahaullah. "Islam needs Jihad no longer," re-echoes Ghulam Ahmad, "and I am here to deliver the funeral oration over it." "Acre and not Mecca shall henceforth attract pilgrims," says

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Bahauallah. "But," interposes Ghulam Ahmad, "Qadian is decidedly better than Acre and certainly as good as Mecca, for I have been shown in a vision Qadian mentioned in the Quran besides Mecca and Medina."

Bahauallah and Ghulam Ahmad represent themselves as world teachers and not as belonging to this, that, or the other community or country. Bahaullah seems to acquit himself of this role with greater credit and better grace than Ghulam Ahmad. The Bahais are expected to consort with people of every religion, and they would pray with Muslims in a mosque, with Christians in a church, and with Jews in a synagogue. But Ghulam Ahmad forbids his followers all contact with Muslims, not to mention Hindus, Jews or Christians.

There is a fundamental difference between the anti-Jihadism of Bahauallah and of Ghulam Ahmad. The former

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exhorts the world to turn the sword into the plough-share, and the pacifist in him advocates something like universal disarmament. Ghulam Ahmad is unacquainted with these issues. He would be content only if the Muslims forgot that their forbears ever wielded the sword. He does not tender the same advice to the Christian world.

As a political thinker Bahauallah shows some talent which is denied to Ghulam Ahmad. He wants a League of Nations to settle international disputes, though he cannot be said to have sponsored the league-idea as the Bahais believe. Bahauallah is anxious to unify the human race and he stresses the need of a universal language to promote better understanding and harmony. The invention of Esperanto was hailed by the Bahais as the dawn of a new era, and they have made the cause of this language their own.

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Bahau'llah, like Ghulam Ahmad, is an emissary of Western imperialism. He denies to backward peoples the right to govern themselves. The pre-war 'spheres of influence' and the post-war 'mandates' are in complete harmony with his political ethics. Nobody welcomed and blessed more enthusiastically the unrighteous mandate in Palestine, the adopted home of Bahau'llah and his successors, than Abdul Baha Abbas, the eldest son of Bahau'llah, who received a Knighthood of the British Empire in recognition of his benediction.

Bahau'llah condemns industrial slavery, but lifts the ban imposed by Islam on interest. It is interest that makes possible the accumulation and centralization of capital in a few hands, and makes the rich richer and the poor poorer. Interest is the parent of which industrial slavery is the child. It is

doubtful whether Bahaullah's teaching has been exercised to any appreciable extent on behalf of the labourer. But he has certainly earned the gratitude of the capitalist.

Bahaullah is anxious to curry favour with the West. His ethics is most accommodating to its foibles. Purdah, Jihad, and Polygamy are tabooed. Interest is permitted, and European land-grabbing provided for. His predecessor, the Bab, had prohibited tobacco. But Bahaullah knows the prohibition will militate against the spread of Bahaism in Europe and America; he, therefore, withdraws it. He is an opportunist beyond doubt.

Both Ghulam Ahmad and Bahaullah want their followers to be total abstainers from politics. It is a faulty conception of religion that divorces it from politics. The politics of a country mould the lives and destinies of its people

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and have a way of victimizing those who have no voice or share in determining them. Divine messengers are known to have actively shaped the politics of their times. Moses knew well enough that it was the tyranny of the Pharoahs that had reduced the Israelites to serfdom and blighted their genius. He did not say to them: "Let politics take care of themselves and let the Pharoah have his way: we can carry on reform without touching one or the other." The emancipator in Moses precedes the reformer and the law-giver. Alien rule is the worst that can happen to a community; it uproots initiative and deforms character. A prophet cannot shut his eyes to iniquity governing human relations. Far be it from him to acquiesce in, or countenance, dehumanization of man. Ghulam Ahmad and Bahaullah amply deserve the censure contained in Sa'adi's words: "Tell that unfeeling and disobliging wasp that since

it will not yield honey, it should spare us its sting."

The methods of Bahai propaganda have greatly influenced Ghulam Ahmad and his successors. Bahauallah styles himself a 'Manifestation of God', a term that has occasioned a good deal of equivocation and sophistry. Christian converts to Bahaism have transferred to Bahauallah the divinity with which as Christians they had invested Jesus. They look upon Bahauallah's advent as the coming of the Father Himself. The pill of Bahauallah's Godhead is difficult for a Muslim to swallow and he can be fed on the more palatable diet of prophethood. To the mystically-minded Bahauallah's divinity is respresented as the mystic's license. The Bahai preachers have tried to adapt Bahauallah to the beliefs, prejudices, and idiosyncracies of his prospective votaries. They do not mind what Bahauallah is made of so long

as he is accepted.

Mirza Ghulam Ahmad resembles Bahauallah in this respect much as a child favours its father. His prophethood is chameleonic and opportunist. When challenged it resolves itself into Mehdihood. The Mehdi, again, has a way of rendering himself less obtrusive in the guise of an inspired reformer whose mission is limited to a century. The mystic's pose is not unknown to Ghulam Ahmad. It can serve to hide his inconsistencies and make room for his extreme self-exaltation. Ghulam Ahmad is anxious to be accepted rather than understood. He would not like to be committed irrevocably to one proposition or other, as the Qadianis and the Lahoris are trying to identify him with their respective points of view. Ghulam Ahmad is at once a Lahori and a Qadiani, and, at times, he transcends and eludes both. The Lahoris do not, and

the Qadianis will not, understand him when he asserts that his advent outshines the Holy Prophet's.

Bahaism is a secret cult. The Bahais cannot be pardoned for having done away with the 'Bayan' of the Bab, a book on which Bahauallah originally based his claim and which, nevertheless, is believed to contain matter not very complementary to it. The very fact that the Bahais have suppressed this work does show that the Bab's teaching must have discountenanced Bahauallah, whose claim could not prosper so long as the Bab stood in the way. Whatever little we know of the Bab, we know through the Bahais, who are an interested party, and utilize the Bab as a forerunner and a mouth-piece of Bahauallah. The Bahais emulate the Ismailis in being secretive about their creed. They do not present Bahauallah's Book of Aqdas as unreservedly as Muslims present the

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Quran. That shows that Bahaism, as preached in the common Bahai literature, omits something vital to that religion. The neophyte is initiated into the mysteries of the faith by degrees. He must believe before he is permitted to understand. Might we not think that a religion, the propagation of which is accompanied by a systematic concealment of its original, official, and authoritative records surely suffers from some grave disability which, if made public, would react unfavourably on the cause?

Qadianism is not as mysterious as Bahaism. Mirza Ghulam Ahmad prefers to insert his meaning between the lines rather than entrust it to the unsafe custody of secret circulation. He is covert rather than uncommunicative. His dynastic ambition is clothed in metaphor, and while it is persistent, it is seldom allowed to grow so articulate as to arouse suspicion. He has his asides, and

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it is to these rather than to his lengthy speeches that we must refer to be the better acquainted with his mind. In one of his asides he predicts the downfall of the British Empire and yet he has all his life been fawning upon the British Government. In another aside he arrogates to himself the station of a prophet and a law-giver. For once he has acquiesced in what has always sounded in his ears as a slanderous imputation. He disclaims his asides when they are overheard. They are his private thoughts not meant for the rag-tag and bobtail. Thus we can say of Qadianism, as we said of Bahaism, that its common literature does not tell the whole truth.

Both Ghulam Ahmad and Bahaullah are authors. Their writings are voluminous and vague. The Qadiani calls himself the "Sovereign Writer" and the Iranian entitles himself the "Supreme Pen". Both are notorious

for their bad grammar. Bahau'llah's mother tongue is Iranian, of which he is an undisputed master. But his Arabic takes leave of grammar as well as idiom. And his divine mission seems labouring under an inferiority complex when it chooses Arabic, a foreign tongue, as the language of by far the most important of his works, *Kitab-ul-Aqdas* (the Holy Book), which is to the Bahais what the Quran is to the Muslims. He seems to think the Iranian language to be lacking in, and incapable of acquiring, notwithstanding *his* advent, the ascendancy that belongs to Arabic. Mirza Ghulam Ahmad spoke the language of the Central Punjab, which is not a language of literary expression. He generally wrote in Urdu and occasionally in Arabic and Persian, but of none of these can he be said to be even a tolerable master. He has pretensions to being the most gifted author in the world. His is a cheap

scholarship that fails to see its own limitations. He has the habit of offering cash prizes, far beyond his means, to those who might successfully rebut his arguments and he exults like a victor over his repeated challenge remaining unanswered. His writings are wanting in moral tone, a disadvantage that Bahaullah does not share with him. The latter has nowhere in his works bastardized his opponents, or characterized them as filth-eaters, which the former has done in prose as well as in rhyme. The "Sovereign Writer" has much to learn from the "Supreme Pen."

The Bahais and the Qadianis have many an oddity in common. The sophistries characteristic of the Qadianis belong to the Bahais as well. The Bahais have ransacked the Scriptures of Christianity and Islam in their attempts to find Bahaullah mentioned in the prophecies. The Qadianis have undertaken

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as much on behalf of Ghulam Ahmad. These researches have not been very fruitful, but the followers of these newfangled faiths believe that their masters are deducible from the Bible and the Quran. They would do any violence to the text in order to make it yield the meaning they have decided to extract from it.

The Bahais as well as the Qadianis are regular traders on the prophecies emanating from their respective teachers. It is for them to decide whether it was Ghulam Ahmad's ill-will or Bahullah's curse that overthrew Ottomon Turkey, that had ignored the former and interned the latter. It should be equally debatable whether the German defeat in the Great European War was the Messiah's doing or Bahaulлах's; the former had visualized torrents of blood, and the latter had actually pronounced his malediction on the German victor of

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Napoleon III. Let the Bahai and the Qadiani also decide whether the British 'sphere of influence' in Iran was the Messiah's parting gift to the British nation or Bahaullah's visitation upon the people that had persecuted the Babis and the Bahais. Be that as it may, the Ahmadi will insist, and the Bahai should gladly allow, that pestilence and earthquakes are the Messiah's monopoly. It is not for us to say whether it is the Bahai or the Qadiani that has the upper hand. Each finds his match in the other. They are as twins, and have certainly gone to school together.

Ghulam Ahmad and Bahaullah have a passive attitude towards life. They can expatiate for hours and hours on the sublimity they claim for their preaching; they can dilate upon the wrongs, fancied or real, that they have suffered, and seem masochistically to delight in doing so; they are the loudest in condemning the

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world, but far too afraid of its might to risk hostilities. They represent their weakness as strength, their necessity as virtue, and their inferiority as superiority. They borrow its values from the world and create none of their own ; they are pupil-teachers at their best. Propagandists, parodists and mountebanks, they sought to impose upon the world. But the world is not to be taken in by sheer legerdemain. It knows its Titans from its pigmies; it bows before the former and jostles away the latter.

METHOD IN MADNESS

CHAPTER XI

METHOD IN MADNESS

OUR criticism of Mirza Ghulam Ahmad has been frankly adverse. Neither as a prophet nor as a reformer can he be said to have left the world better than he found it. The prophet in him is unprophet-like and the reformer past reform. His voice does at times ring sincere; and there is an unmistakable touch of abnormality in his behaviour. We do not, therefore, propose to leave unexplored the possibility of saving his character even though it be at the cost of his mind.

Mirza Ghulam Ahmad is given to self-exaltation which seems far from sane. He starts as an inspired author that imperceptably shades off into the reformer. The reformer develops into the Mehdi and the Messiah. Prophet-hood is the next step; qualified at first it shows growing impatience of restraint. Jesus, the son of Mary, cannot match him.

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His prophethood presents itself as the revised, improved and enlarged edition of the Holy Prophet's. He claims to be recipient of divine favours bestowed on no other prophet. He clothes himself in superlatives and proclaims himself the awaited saviour of all humanity.

Alongside his self-exaltation there is also the persecution mania. The seed of it has been sown early enough. His father considered him an idler and "a guest who ate to his fill and did nothing in return." Ghulam Ahmad must have felt that the bread he was eating was being grudged him. Decried as he was he could not help developing an inferiority complex. He seldom figured in society and always felt uncomfortable in the presence of men. With a sense of grievance which could not be otherwise than poignant he was driven to indulge in introspection and to justify his own attitude and conduct towards an

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unfeeling and conspiring world. Self-analysis deceives more than it enlightens, and it is as convincing as it is deceptive. The gloomy reverist comes to look upon himself as a hero whom the world is jealous of and up in arms against. Ghulam Ahmad was hyper-sensitive and had vivid imagination. He could not help making mountain out of molehill. He must have fancied himself crushed under domestic tyranny rendered all the more insupportable by the hysteric in him. His mental state was generally one of depression. But in the moments in which he still knew something like cheer and elation he must have found consolation in the thought that he was being scoffed at precisely as prophets had been by their own kith and kin. Nothing more was needed to convince him that he was treading the path of greatness. The inferiority complex bred in him by his failure to make his mark in the world

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is being compensated by a superiority complex of quite a different kind.

Ghulam Ahmad, the prophet, was afflicted with persecution mania in an aggravated form. His claims keep pace with his sense of persecution. The more and more he feels persecuted, the higher and higher his claims go on soaring. The insane persevere in their delusions the more they are crossed. Had the Muslim community let him alone, just as his followers have made a point of dismissing every fresh claimant to prophethood amongst them as a lunatic, his malady, if it were really one, would not have assumed the proportions it did.

His prophethood has become an obsession and a delusion. His eyes cannot view men and events except through their coloured glasses. His ears cannot hear the world except as ringing with his presence. His prophethood is a night in which all cows are black. He finds every

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occurrence bearing out his mission. If the post brings him money, it fulfils a prophecy. If a child is born to him, its arrival had already been predicted. If he wins a law-suit, his revelations had pointed towards the result. If he suffers from diabetes, it is as the Prophet had foretold. But if the self-same malady afflict another, and more particularly one of his opponents, it becomes the scourge of God. The plague plays a havoc, the famine ravages, the earth quakes, and England wins the Boer War because the Messiah has come and God is bent upon bringing home his presence to the world by chastising the wicked and rewarding those after the Messiah's own heart.

Ghulam Ahmad has ceased to regard his omissions and commissions, likes and dislikes, as his private affair; they are dictated from on high. If he is anxious to marry Muhammadi Begum, he only wants God's will to be done on earth as

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it had already been done in heaven. And those who obstruct him are his enemies as well as God's. He is a frequent resorter to medicinal aids and appliances to combat old age and infirmity, but it is always God who prescribes for him. When Khwaja Kamal-ud-Din and Maulvi Muhammad Ali want him to transfer the management of the guest-house to them, he is furious and says he would be incurring God's displeasure by acceding to their wishes. The Messiah has the habit of representing even the most indifferent of his acts as inspired and in making God intervene at every step he is making the sublime ridiculous. But, perhaps, he does not know what he says or does.

Mirza Ghulam Ahmad has a tendency to claim the laurels of a victor, even when he is the vanquished. He cannot associate defeat with himself, however manifest it may be. Whatever the fate

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of his prophecies he cannot be made to see that he is beaten. He wants his very reverses to be reckoned as decisive victories; and those who have the facts rather than his revelations to guide them, and who cannot take his wishes for horses, are railed at by the Messiah. His self-exaltation is morbid beyond doubt.

Ghulam Ahmad is a bundle of contradictions. He seems in real earnest whether he argues for his prophethood or against it. He has a double personality. He has a normal self and an abnormal self. The former at first is the interpreter and afterwards the victim of the latter. The distinction between the two is traceable in his *Baraheen-i-Ahmadiyya*. While his revelations address him by the most flattering of spiritual designations, the normal man takes these addresses only half-seriously and with a grain of salt. He vacillates and tries to

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resolve the conflict by an unworkable compromise. He cannot make up his mind to say nay to his oracle and, in fact, pays it every mark of respect, but he thinks that his counsellor surely does not mean what it says. Conflict shelved is not conflict overcome. He makes another attempt at reconciliation between the discordant voices in him. He is all that his revelations make him out to be, but still the language of inspiration is figurative; it must be taken seriously but not literally. Now he is a prophet, certainly, but only in a very restricted sense of the term. He is a prophet because he has some of the qualities of a prophet. That is all. If the word prophet jars upon anybody's ears, he is prepared to unsay it, "I am a prophet and I am not," he seems to aver. Formerly he used to fight shy of the word; now he does not. His admission of prophethood is neither plain nor direct; it is virtual negation. But nevertheless

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that is a step forward. His oracle is satisfied at the result; it has gained an advantage which it means to follow up. The issue is undecided but not uncertain.

The conflict persists. But the normal man is no longer his own master. He comes to feel that he is unjustified in not listening to the voice that has been urging him onward. Who is he to deny his prophethood when God affirms it? He need not err on the side of humility by refusing to acknowledge his superiority to Jesus when God tells him that Jesus is a lesser man. Self-conceit is bad; but underestimation of oneself is worse, it is rank ingratitude to heaven. He has no right to superimpose his own interpretations on Divine Revelation. He feels assured that he is not deceived in his inspirer.

He no longer doubts his prophethood. But he is certainly no law-giver as Muhammad and Moses were. That is the only respect in which his prophethood

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may be said to differ from, and stand lower in the scale than, theirs. Once again he is persuaded that he is over-modest in denying himself the status of a law-giver. Since his revelation ordains as well as forbids, he is a law-giver. To be a law-giver it is not essential that a prophet should promulgate a new law. Even the Quran is no law in that sense, for its teaching is found in the Mosaic revelation as well. Ghulam Ahmad is the captain of Noah's Ark. The salvation of mankind rests with him. Let those who have eyes see and those who have ears hear.

All this evidences a wandering rather than a scheming mind. Even when he has become all that he was to be, there are moments when he relapses into his old strain. In the Arabic supplement to his *Haqiqat-ul-Wahy*, the work published towards the close of his life, he reiterates his old belief that the Prophet of Arabia

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is the terminator of prophethood, which is out of harmony not only with the contents of that book but with almost all that he has been saying ever since the dawn of his prophethood. Not very long before his death he tells Mian (now Sir) Fazl-i-Husain that he does not at all question the Muslim doctrine of finality of Prophethood. There seems to lurk somewhere in the background of his mind a deprecator of his prophethood that steals in like a thief when the master of the house has gone to roost. Such moments are few and far between. The prophet and the non-prophet exist side by side, and have ceased to compare notes.

Ghulam Ahmad's *ilhams* (revealed messages) which cannot fail to strike his readers as a jumble of nonsense are, nevertheless, of considerable interest to the psycho-analyst. They provide the clue to his mind. They are the channels

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in which his mind works. His visions assure him that God in heaven glorifies him and invests him with the highest of decorations. He is the king of Aryans, Jai Singh Bahadar (a Sikh name meaning victorious lion), and Lord Krishna. Mary is one of his names, in which character he or rather she remains big with Jesus for a period of not more than ten months. The Jesus born is no other than the Mirza himself. Qadian is shown him mentioned in the Quran beside Mecca and Medina. In one of his visions he sees God in his judgment-seat. The Mirza places before Him for signature an order drafted by himself and embodying his own will. God affixes his signature to the document and while doing so sprinkles Ghulam Ahmad's clothes with red ink. The Mirza, thereupon, awakes. He sees his clothes smeared with wet ink. He describes his experience to one of his votaries, who has also noticed the ink

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stains. The Messiah assures us that the phenomenon cannot be accounted for in any way other than that God shook his pen and spilled ink.

His victories over his enemies are also the pet theme of the messages he receives. He is promised "a large party of Islam." "God is coming by his army." "He is with you to kill enemy." "Though all men should be angry, but God is with you, words of God cannot exchange."* The English is the Messiah's. He has read one or two elementary readers while in service at Sialkot and the English of his revelations, though it purports to be God's, is little better than the tyro's!

The Messiah's seed is also blessed in his revelations. He has been definitely given to understand that one of his descendants will be Christ-like, a manifestation of God Himself and an emancipator of slaves.

* He seems to take 'exchange' to be the more emphatic form of the word 'change'

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His revelations promise him "Currency notes" in plenty, and we know how well the promise has been kept. In one of his dreams, he sees a hen cackling something to this effect, "..... .. if you are Muslims." A revelation following close upon this dream rescues for him what a bad memory had let go. The hen had recited the Quranic **verse** "Spend money in the cause of God if you be Muslims." The Mirza winds up his revelation by suggesting that the hen had addressed his followers. "Money," the Messiah concludes, "is the need of the moment. The community had better attend to this command."

There are among his revelations some that are so non-committal as to be of the widest application. "A boy or a girl", for instance, can stand for any child born to the Messiah or to any one of his followers. Such a prophecy as this is secure against unfulfilment.

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“Word and two girls” is, likewise, incapable of exact definition and it is, perhaps, advantageous that it should be so. “Nobody will survive this (or a certain) week,” lacks colour as well as content. “Twenty-five or within twenty-five days”—was described by the Mirza as predicting some fearful or wonderful occurrence, and was identified by him with the appearance of a comet within that time-limit. In this world which abounds in its phenomena, both natural and purposive, and where every jot or tittle of man’s or nature’s doings is flashed all over the globe, anybody can make this prophecy and rest assured of its fulfilment. “The firmament shrank to the dimensions of a handful,” is said to have prophesied the Great War. There is no need to multiply Ghulam Ahmad’s revelations the fertility of which lies in their barrenness.

Ghulam Ahmad’s revelations also

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include incomplete messages. He tells us on such occasions, that the flow of inspiration was so rapid that he could not keep pace with it. That gives us the impression that the Messiah scrupulously refrained from interpolating his revelations. He records just what he hears and no more. He would be guilty of imposture if he ventured to complete the sense of a revelation that had escaped him.

We have assumed in this chapter that Mirza Ghulam Ahmad cannot be held responsible for the vagaries of a fancy not answerable to reason. His inconsistencies point to a logic-tight diarchy of mind. That he was from his early manhood a sufferer from diabetes, insomnia, diarrhœa, dyspepsia, headache, heart-disease and shattered nerves, is sufficient to show that the mind inhabiting his body could not be otherwise than morbid.

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Ghulam Ahmad is incurably given to self-exaltation. He is garrulous, and has the flow and eloquence peculiar to those who ride the winged horse of fancy. He exaggerates trifles and confuses dream with fact. His imagination converts the red ink of the dream into the actual writing fluid. He is irascible in highest degree, easily provoked and invoking perdition to seize his enemies. He is only too prone to hallucinations and is an hourly appealer to the unseen to intervene and work wonders on his behalf. His mind projects its phantoms into the world of space, and construes every occurrence in the world as of his bringing about. The advent of an exceptionally cold weather, the appearance of a comet, the breaking out of an epidemic and the like are the signs by which an infuriated deity is bent upon avenging him and enforcing his prophethood.

Ghulam Ahmad is a man with an

overwhelmingly female character. The queer sexual combinations in which he finds himself and the frequency with which he talks of his 'impregnation' and 'menstruation' are more than figure of speech. They give expression to a nature morbidly passive. Whatever aids, abets or complements his passivity fascinates him; whatever disturbs it repels him. The idea of Jihad is an anathema to him because it is in conflict with his natural effeminacy. He believes and excels in wordy warfare—the speciality of women. Even a trifle like a scathing newspaper article gets on his nerves and drives him into hysterics. A prophet would have considered it beneath contempt. But the man who calls himself Mary would be wanting in the eccentricities of the sex to which he is a convert, if he held his tongue. He flirts with the Britisher and his lack of seductive charms is compensated by his loyal service. It is very

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much like the sex of his adoption to crave the protection of the sterner sex, and his adjurations to the English to extend to him the most-favoured-wife treatment are prompted by a very real demand of his nature. It is for the New Psychologist to work out the more direct and detailed implications of his revelations which point to the woman in him. It will be sufficient here to notice the abnormality, and to urge in defence of the man that it is the subconscious rather than studied design that is at the bottom of what is strongly suggestive of sexual perversity.

But there is the other side of the medal too, and we have no excuse to ignore it. Ghulam Ahmad's malady disturbs but does not derange his mind. He is possessed with an idea that is fixed and growing. It develops into a complex and storms and commandeers the lesser interests of the personality. The pace

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of his mind is quickened and its concentration heightened. He evinces feverish activity. His reason is unimpaired but no longer disinterested and its own master; it waits upon the idea in power, the freaks and lapses of which it is charged to justify and defend. Mirza Ghulam Ahmad's intellect finds the task congenial. It invents arguments where none are to be found, and piles up its score of victories. But it cannot accomplish the impossible, its enthusiasm has got the better of its logic; it is utterly oblivious of, and cannot be made to see, the glaring antinomies it harbours. The defender of the faith in Ghulam Ahmad while intellectually and morally alive to the need of consistency and fully cognizant of what its absence implies, is a skilled manipulator of fallacies and cannot be made to recognize his own contradictions. He is very well-versed in speaking extempore for a proposition as well as

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against it and enters into either part with equal zest and full of resource. There seems to be a transparent but impenetrable veil between the two selves that divide the personality between them, and perhaps his contradictions would cease to be contradictions, if viewed in that light. Thus understood, it is two persons that are speaking; each contradicts the other but not himself.

Mirza Ghulam Ahmad's abnormality is not the type that makes its victim a stranger to the world. He is in the world as well as of it. He can appreciate a good meal. The chink of coins sends him into ecstasies. He can be desperately in love. He is no mean judge of tonics and stimulants. He has friends as well as foes, and knows one from the other. He behaves like a normal man. Wherein does his abnormality lie? It lies in his megalomania which represents his personality to himself and to others as the

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pivot round which the world revolves. It is self that clouds his judgment and makes visions of its fantasies and arguments of its excuses. Shall we say that he is mad? We are indebted to Shakespeare for the language of our answer : "Though this be madness, yet there is method in it."

